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THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 8.—*Old Series.*——AUGUST.——VOL. III. No. 8.—*New Series.*

I.—LITERATURE OF MISSIONS.

A MISSIONARY HEROINE.

BY REV. A. H. BRADFORD, D.D., MONTCLAIR, N. J.

Thomas Carlyle has written a book on heroes, but he has no place in it for heroines. Heroism, in the opinion of that cantankerous but honest writer, is something which belongs only to men, and to men of a fine quality of clay. The world should never forgive him for not including among his chapters one on the heroism of woman. His book, however, is a reflection of the common sentiment. Tenderness, delicacy, daintiness, and possibly uselessness, are regarded as the characteristics of woman, while of strength, courage, wisdom, and the power to do great things, the male sex is supposed to have a monopoly. Doubtless the heroism of woman has been, on the whole, passive rather than active, but patient endurance of suffering requires a loftier quality of courage than the battle-field. Carlyle's book on heroes could be easily matched by one on heroines, who, while they have not been conspicuous before the world, have displayed qualities of sublimest courage in both action and endurance.

Among all the records of the heroic no examples are more thrilling than the histories of the early missionaries. Those who go to heathen lands to-day know little of what was experienced by those who went half a century ago. Steam was not on the ocean; railways were not on the land; there was little communication among nations. The people to whom the missionaries went were proud, cruel, and some of them cannibals. There was little public sentiment at home to encourage those who went abroad. Comfort was exchanged for privation and suffering, and sympathy was uncertain. This paper will present an outline of the life of one of these missionary heroines of the early years of the present century.

In October, 1812, a young man, who was not even a Christian, went to Andover Theological Seminary to study, not for the ministry but about religion. The results were his conversion, the mission in Burmah, and the long and useful life of Adoniram Judson. While a student in Andover he went with others to the meeting of the Association in the neighboring town of Bradford, to apply for approbation to preach the gospel. This young man, one of four or five who had consecrated themselves to work in the foreign field, had already declined a professorship in Brown University, and soon after declined a call to Park

Street Church, in Boston, at that time the largest and strongest church in New England. At the meeting Judson met Ann Hasseltine, a young lady who was born in Bradford, December 22d, 1789, and who is described as having been possessed of remarkable beauty and intelligence. It is almost incredible that, with the world as it was then, any man should have presumed to ask a woman to share with him such an undertaking as the missionary service. It is strange that those who had already made so great a sacrifice did not make still more and say, "We cannot ask wives to go with us into such a life; we will go alone." But it was a manly, though singular, letter which Judson wrote to this young lady's father asking her hand in marriage. It runs as follows:

"I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness brightened by the acclamations of praise which shall redound to her Saviour, from heathen saved, through her means, from eternal woe and despair?"

Ann Hasseltine was worthy of the man who asked her hand or she would never have married him after such an appeal to her father.

On the 5th of February, 1812, when she was twenty-three years of age, Ann Hasseltine and Adoniram Judson were married, and on the nineteenth of the same month sailed for Calcutta with Mr. and Mrs. Newell. It was no little thing to start from a cultured and beautiful home in stormy February for a voyage of thousands of miles, expecting never again to see loved ones, and knowing that pain and suffering, loneliness and anguish, must be waiting to give inhospitable welcome to still more inhospitable shores. The missionaries were not allowed to remain in Calcutta: the East India Company wanted no interference from the gospel in their nefarious corruption. They therefore embarked for Rangoon in Burmah, a land more inhospitable still, and still more isolated from English-speaking people. On the way Harriet Newell died and was buried on the Isle of France; and the lonely, heart-sick party went on, threatened by sickness and death, Mrs. Judson the only woman on board. After eighteen months of traveling, part of the time in unseaworthy ships and part in severe sickness, Rangoon was reached. This pathetic extract from a letter, written from the Isle of France, tells its own story:

"Have at last arrived in port; but oh, what news, what distressing news! Harriet, my dear friend, my earliest associate in the mission, is no more. O,

death, could not this wide world afford thee victims enough, but thou must enter the family of a solitary few whose comfort and happiness depended so much on the society of each other? Could not this infant mission be shielded from thy shafts? But be still, my heart, and know that God has done it. Just and true are thy ways, O thou King of saints."

On their voyage Mr. and Mrs. Judson had studied their Bibles and become convinced that immersion was the only true baptism. They therefore severed their connection with the Congregational churches, and went on their way trusting that they would be cared for by those with whose views they were in sympathy. Thousands of miles from home, these two travelers began their labors among a people cruel and vindictive, jealous of strangers and hating strange religions. They studied the language, worked among the people as best they could, built their little house and prayed and labored and waited. Mr. Judson was sometimes compelled to go to distant places, and his wife, unattended, remained behind. A little one came into the household, staid just long enough to show what good company it could be, closed its eyes and left two bleeding hearts to mourn its loss. Mrs. Judson's strength then failed and alone she sailed to Madras, returning after a time in improved health. Other missionaries joined and left them, but these two continued their work. From the extended history of Mrs. Judson's life, I will select three series of events illustrative of her marvellous heroism.

Having sufficiently acquired the Burmese language to be able to begin preaching, Mr. Judson decided to work for a time in a distant province. Leaving his wife with two other missionaries, he started to be absent about three months. At the end of that time the remaining missionary was summoned to the court with the threat, that if he did not "tell all he knew about the foreigners in the country they would write with his heart's blood." All was commotion; the converts were scattered; the missionary was kept in confinement. Then Mrs. Judson's wisdom and courage were manifested. Convinced that under-officers were not acting with authority, she went boldly to the Viceroy herself and told her story so eloquently that the missionary was released. After this, cholera began its ravages, followed by rumors of war between England and Burmah; and six months had passed with no word from her husband or the ship on which he sailed. The war-cloud grew larger and English ships hastened away. The other missionaries decided to leave the field. It seemed best for her to go; but how could she? No news from her husband; the war-cloud still increasing: if he should return and find her gone, would they ever meet again? Would they ever meet if he did not return? Even then she did not know whether he were alive or dead. At last prudence prevailed and the household goods were packed for the journey. She embarked on the last ship on which they could escape. And now I quote from her own words: "The vessel was sev-

eral days in going down the river, and before putting out to sea was detained a day or two longer at its mouth. I immediately resolved on giving up the voyage and returning to town. I reached town in the evening, spent the night in the house of the only remaining Englishman in the place, and to-day have come out to the mission-house. I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress, but at present I am tranquil and intend to make an effort to pursue my studies as formerly, and leave the event with God."

That was magnificent heroism, all the grander because so quiet, so calm, so well considered. One woman, thousands of miles from home, standing by her lonely post waiting for her husband, with hardly a person about her whom she could trust! Her patience was rewarded by her husband's safe return.

The next example of heroism is seen when her health failed and it became necessary for her to return to America. A long ocean voyage without a companion, peril of death, peril of shipwreck, peril of false friends—all these things that poor sick woman faced, and, bidding farewell to the one true heart she trusted, started on her journey. But she could not be long alone. Friends rose around her. England was reached, where she was preceded by the fame of her noble self-devotion. Circles of culture and wealth welcomed the dauntless missionary. Wilberforce, Babington, and our own Charles Sumner laid their homage at her feet. And her welcome in America was not less cordial. After remaining here two years and a half, and having recruited a little company of missionaries, she started upon the long journey back again; this time never to return.

The closing scenes in the history of this unique career display daring, endurance and patience which have seldom been equalled and never surpassed.

Soon after she reached Burmah the mission station was removed to the capital, Ava. Everything prospered and the long struggle had apparently ended. Suddenly there were rumors of war. Then war was declared with Great Britain, and the British subjects at Ava were thrown into prison, but Judson was only watched. An English army occupied Rangoon, although it was thought by the ignorant and confident Burmese to be only an accident; they imagined that they were invincible. On gaily caparisoned boats they went, with dancing and singing, to meet the English, anxious only lest "the cock-feather chief would get away before there was time to catch any of his army for slaves. One Burmese lady sent with the army an order for four English soldiers to manage the affairs of her household, as she had heard that they were trustworthy; and a dapper courtier sent an order for six to row his boat."

Defeat met the Burmese everywhere. "Secure the missionaries,"

cried the people. "They are quiet, let them alone," said the King. A receipt for money paid to Dr. Judson was found among the papers of an English merchant, and that was sufficient to incriminate him as a spy. An officer, with eight men tatooed as executioners, appeared at the house. "You are called by the King," said the officer; and the executioners, first throwing him to the floor and binding him tightly, took him away. Afterward they came to search Mrs. Judson, but she had safely hidden all money and papers. Her home they turned into her prison, and while she secluded herself, drunken officers revelled in her house. She sent her servant to learn her husband's whereabouts, and went herself to the governor of the city, getting nothing but the assurance, "The release of the prisoners is impossible." Other expedients failing, she sought the officer in charge of the prisoners and bribed him to allow her to see her husband. She found him in a condition disgusting and hideous beyond description. As a last resort she approached the Queen, through a member of the royal family, but received no encouragement. She so baffled the officers sent to her house as to save all the money she needed for supporting life. For seven months, hardly a day passed that she did not visit some one of the royal family. Writing home, she said: "O, how many, many times have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety. . . . and endeavored to invent some new scheme for the release of the prisoners." At last she was allowed to make a small bamboo room in the prison enclosure where her husband could be more comfortable. In the midst of such circumstances a little child was born; and when the mother was again well enough to look after her husband, she found he had been put in the inner prison in five pairs of fetters. More than a hundred men were shut in a small room with no air except what came through the cracks in the boards. After she had succeeded in securing to the prisoners the privilege of eating in the open air, they were, without warning to her, carried to a distant city. "You can do nothing for your husband," said the heartless officer; "take care of yourself."

She learned where they had been taken, took her baby and two little Burmese girls she had adopted, and her cook, and started after them. Almost wild with pain and weakness herself, she found them. "There, in an old shattered building, under the burning sun, sat the poor prisoners, chained two and two, almost in a dying condition. She prevailed on the jailer to give her shelter in a wretched little room, half-filled with grain, and in that filthy place, without bed, chair, table, or any other comfort, she spent the next six months." To add to the misery, small-pox broke out in her family. After nursing the patients she was taken sick herself. This is the picture: The mother ill and at death's door, the father in a filthy prison, half-dead from suffering, the little babe crying for food with hardly any

one to care for it, and all in a strange land among bitter enemies. Mrs. Judson recovered. The Burmese wanting her husband for interpreter, they returned to the capital. There she was attacked by spotted fever and was even given up for dead. But the everlasting arms were underneath her. Soon the war ended and the prisoners were saved. But for her, every one of them would probably have been dead long before. From a Calcutta paper of the period this statement has been taken:

"Mrs. Judson was the author of those eloquent and forcible appeals to the Government which prepared them by degrees for submission to terms of peace never expected by any who knew the haughtiness and pride of the Burman court. And, while on this subject, the overflowing of grateful feelings on behalf of myself and fellow-prisoners compel me to add a tribute of public thanks to her who, though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day sought us out and administered to our wants. . . . When we were all left by the Government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply."

Professor Gammel, writing of her, says:

"History has not recorded, poetry itself has seldom portrayed, a more affecting exhibition of Christian fortitude, of female heroism, and of all the noble and generous qualities which constitute the dignity and glory of woman. In the midst of sickness and danger, and every calamity which can crush the human heart, she presented a character equal to any trial and an address and a fertility of resources which gave her an ascendency over the minds of her most cruel enemies, and alone saved the missionaries and their fellow-captives from the terrible doom which constantly awaited them."

The war was over. Sir Archibald Campbell, the English commander, honored her with distinguished compliments and attentions, and all the English who still lived in that part of Burmah looked to her as their saviour. She had had no helper or adviser. With her babe upon her breast, her husband in a pen not fit for swine, and all the nation against her, she had never faltered.

Brighter days seemed to have dawned, and hope revived with their coming. The mission station was changed to the new town of Amherst. There the weary missionaries built a little home and prepared to rest, and teach once more the good news of Him whose love they had so thoroughly tested. Dr. Judson was called to Ava to assist in the making of the treaty; and while he was absent, with few acquaintances about her, with no hand of kindred to sooth her pain and with a little child calling for her, she passed from earth who had crossed the oceans alone, followed her husband from prison to prison, and been a friend to the friendless in their distress. Under a hopia, or hope tree, they buried her, and the native converts mourned for one they loved to call "Mamma Judson."

Thus lived and died the woman whom I have deliberately chosen as the representative heroine—might I not almost say the representa-

tive hero?—of the century. Have I exaggerated? Then listen to this noble tribute which appeared in the Calcutta *Review* in 1848:

"Of Mrs. Judson little is known in the noisy world. Few comparatively are acquainted with her name, few with her actions; but if any woman since the arrival of the white strangers on the shores of India, has on that great theatre of war, stretching from the mouth of the Irrawady and the borders of the Hindoo Cush, rightly earned for herself the title of a heroine, Mrs. Judson has by her doings and sufferings fairly earned the distinction. Her sufferings were far more unendurable, her heroism far more noble, than any which in more recent times have been so much pitied, so much applauded, and she was a simple missionary's wife. . . . She was a real heroine. The annals in the East present us with no parallel."

In heaven's light how the list of women who have served the Master in missions will glow! Harriet Newell, who died at twenty and was buried on the Isle of France; Mrs. Snow among the cannibals of Micronesia; Mrs. Coan in the Sandwich Islands; Mrs. Shauffler in Turkey; Miss West among the Zenanas of India; the holy company who have gone as wives, teachers, nurses and physicians,—we do not know their names, we cannot number them; they sleep in unmarked graves where southern seas wash golden sands, where tropic suns pour torrid heat. Unknown they lived, unheralded they worked, in distant lands they died; but when the historian of the future narrates the forces which have brought India, China, Japan, Turkey and Persia into the procession of civilized nations, no names will shine with fairer lustre than those of the missionary women who sought no reward but the privilege of doing good, and no fame but the opportunity of saving those for whom Christ died.

DR. PIERSON'S LETTERS FROM ABROAD.

No. VI.—Cunard Royal Mail Steamship "Servia,"

May 31, 1890.

Dear Dr. Sherwood:—If this good ship comes into port, as is expected, June 9, it will be just seven months since I took the *Etruria* for Liverpool, and now, on the homeward voyage, it is natural to take a retrospective glance.

Since I set sail I have delivered, in one form or another, some 234 public addresses, closing with a farewell address in the Assembly Hall of the Church of Scotland, on the early afternoon of Thursday, May 29, just before taking the train for Liverpool. It seemed a very appropriate, though unpremeditated, coincidence that in the same place where, on November 20, the welcome meeting was held, the last address should be delivered; and, with characteristic Scotch cordiality and *bonhommie*, the whole assembly rose and cheered as their American guest left the Assembly chamber. And it is but due to these noble brethren to say that, between that welcoming of the coming and that speeding of the parting guest, nothing has occurred out of harmony with the

singular generosity exhibited on both occasions. Dr. Duff himself had no nobler or grander reception when he came among the mercurial Americans than has been accorded by the more phlegmatic Scotchmen to his American coadjutor in the advocacy of missions. As I felt constrained to confess in presence of those great audiences in the Scotch Athens, this seven months' experience abroad has been a chalice of sweetness in which have been mingled no drops or dregs of bitterness. Let that stand as a hearty and permanent record of this mission tour. And what is said of Scotchmen applies not less to the English and Irish brethren in whose homes and churches and public halls I have been so beautifully welcomed. May such interchange of courtesies and services be still more frequent between these great Protestant nations!

Some account has already reached the readers of the Review of the meetings held in Great Britain up to the date of my departure for the Continent, April 1. It may be well, though these lines will not appear until the August number, to complete the record of this six months by a brief account of the months of April and May.

Rev. R. W. McAll, D.D., of the Paris mission, met me in London during the last week in March, at my own suggestion, and we held a series of meetings in the interests of French evangelization, aided by Rev. J. Howard Gill, of Paris, who kindly came to London to present the cause from his own point of view. Drawing-room meetings were held at Mrs. Studd's, Mrs. Lloyd's, in Kent; Lord Kinnaird's, Mrs. McCall's, Stadacona; and at Brighton, in the Y. M. C. A. Hall and in the Pavilion. I preached in behalf of the French missions at Blackheath and St. John's Wood to overflowing congregations; then a very large and influential meeting was held in Exeter Hall, on Monday evening, March 31, where Dr. McAll himself was the principal speaker; and the next day we left together for Paris. There a series of meetings had been arranged for me, in the American Chapel and elsewhere; and up to Monday night, April 7, I had spoken in all *fourteen* times, about half the time to English residents, and the other half to French auditors. Then, on the way to Rome, I tarried on successive days at Lyons, Marseilles, and Nice, and there visited and addressed the various McAll Missions. It was my desire to see for myself the actual working of the *salles*, not only in Paris but in the provinces. And after this careful and repeated investigation, speaking in the mission halls, and lodging in the homes of the McAll workers, the impression grows that here is to be found the *model of modern missions.* For intelligent zeal, for true self-sacrifice, for apostolic simplicity of method, for economy of expenditure, for excellence of business methods, for catholic unity and for evangelical purity, we know of nothing in our day to surpass this work. Beginning with what men call an accidental visit in 1871, but which every true disciple sees to have been a Providential call and separation to a peculiar work, now, after these nearly nineteen

years, we find some hundred and thirty *salles* in Paris and in the provinces, with a total of some 19,000 sittings, and all carried on at an expense of about as many pounds sterling! These *salles* are rallying points for earnest Christian workers, and then radiating points for earnest Christian effort. They mean *nuclei*, around which gather all the best accompaniments of evangelism: Bible classes, mother's meetings, children's schools, inquiry meetings, and of late Christian churches are growing out of them, with sacraments and a living, growing membership!

Of our tour through Italy we have now only time to say that we were greatly impressed as never before with the *need of Protestant missions* in Roman Catholic countries. Whatever truth the Romish Church conserves is buried under a mass of rubbish, both ecclesiastical and doctrinal. We saw, even in Dublin, on a Roman Catholic church, the blasphemous inscription, "*Mariæ, Peccatorum Refugio*," and on many a church in Italy the notice that in her name full indulgence for sin might be there procured! With many of these people the idea prevails, and it is taught by the priests, that St. Joseph is the practical ruling power in heaven; because Jesus, as a faithful Son, obeys His mother, and she, as a loyal wife, obeys her husband! Such work as the "Continental Committee of the Scottish Church" is doing in sustaining the work of Dr. Gray in Rome, Dr. McDougal in Florence, etc., cannot be over-estimated. We were especially interested in Signor Capellini's Military Church in Rome, which deserves a more extended mention hereafter. We must also leave to a special communication the work of our Waldensian brethren, which we went to the Vaudois valleys especially to examine. Never had we more interested hearts than as we trod among those historic scenes, and read with new eyes the pathetic story of their martyr church in the midst of the very valleys and hills made sacred by the blood of their sacred witnesses.

A recent enterprise of the Irish Presbyterian Church is known as the "*Jungle Tribes' Mission.*" It proposes work among the Bheels and other jungle tribes living along the eastern border of the province of Gujarat in India, and does not insist on full college training for all its agents. Persons of a fair average culture, who evince a missionary spirit and genial devotion to Christ, and whose past labors give promise of success in Christian work, are welcomed as missionaries. There is to be a sort of *probation* for one year in the field, after which the Presbytery of Kathiawar and Gujarat shall decide on the question of continuance in the field. But the main feature of this new mission is that it is to *regions beyond*, now unreached by missionary effort—a tract of over 6,500 square miles, with a population of 800,000, a large part of whom are jungle tribes, and *wholly unprovided with missionaries*, or Christian workers of any sort. Within this district are 1,776 towns, villages

and cities, wholly destitute of all means of grace, and two of these towns number upwards of 12,000 inhabitants. In Ireland there are less than 500,000 Presbyterians, and yet there are 625 ministers to take care of them, or one for every 800; whereas, here are 800,000 without one missionary! Rev. J. Shillidy says of them that "not one in a thousand has probably ever heard even the name of our Lord Jesus Christ," and yet 2,000, in that district alone, die every month in this awful destitution!

The field, thus so destitute and so open, presents great promise. Mission work among the Santhals began only twenty-eight years ago, and the language had to be reduced to writing. Yet, after nineteen years' labor, there were 5,400 converts. Among the Khols of Chota, Gossner's missionaries commenced work forty-four years ago, and while in 1850 there were but eleven converts, in 1861 there were 2,400, and twenty years later 44,000! When Adoniram Judson first went to the Karens they were described to him as "being untamable as the wild cows of the mountains." They also had not even a written alphabet until the missionaries reduced their tongue to writing in 1832. Yet there are to-day more than 450 Karen parishes, each supporting a native pastor and village school. There are from 30,000 to 35,000 communicants living, besides as many more who sleep in Jesus; and they have their own foreign missionary society.

As I left London the public mind was not a little excited over certain letters published in the *Methodist Times* from the pen of Rev. Hugh Price Hughes and Rev. Henry S. Lunn, M.D., touching Indian missions, and especially those of the Wesleyan Methodists. These gentlemen urge "a new missionary policy." Dr. Lunn gave up wealth and worldly luxury at home and went out to India, but returned after twelve months, and felt constrained to testify, first, against the *educational policy* pursued there, and, secondly, against the *scale and expense of living* on the part of many of the missionaries. The controversy awakened waxed warm, and even became personal. But after all allowance for heat on both sides, there remain some statements of fact which demand calm consideration.

There has been for some nine years past a deficiency in the income of the Wesleyan Missionary Society of over twelve thousand pounds, which is thought to augur a growing dissatisfaction with the methods pursued by the Missionary Committee, or with the results of mission work in India. A tabular statement has been published, in which it appears that in 1881, when the last census was taken, the Wesleyan Methodist missions stood, in the increase of native Christians, *at the bottom* of the whole list. With a force of thirty-eight foreign missionaries in 1881 they had but nine native missionaries, and from 1851 had multiplied the native converts from 440 to 3,591; while Gossner's Society, with but fourteen missionaries and two native assistants

had increased its native Christians from 123 to 32,800; and the American Baptists, with thirteen missionaries, had fifty-nine natives at work, and from 122 converts had grown to 57,070. In 1885, though occupying the sixth place as to age and the seventh as to missionaries employed, the Wesleyan mission stood only sixteenth in number of adherents.

Messrs. Hughes and Lunn quote Mr. Little and Mr. Findlay as saying that the work of the society is "fatally devoid of concentration, continuity and thoroughness"; and while tracing *failure to the policy of the society, they impute no personal blame to the missionaries*; but declare the missionaries to be picked men, and express high opinion of their ability, integrity and devotion. The changes they recommend are:

1. That educational agencies should be quite subordinate to preaching of the gospel.

2. That educational agents should be, as far as possible, laymen.

3. That the advantages of education should be given mainly to their own native converts, especially intending to be native catechists and ministers.

They charge education with absorbing far too much of the men and money of the society, and affirm that success is in proportion to the prominence given to the evangelization of the masses. It must be confessed that the testimony they adduce from Rev. G. Mackenzie Cobban and others is overwhelming. Evangelistic missions are reported as winning thousands where educational missions reach tens. The Church Missionary Society and the American Presbyterian Missions are quoted in contrast with those of the Free Church of Scotland, of which it is said that, following Dr. Duff's policy, on lines almost entirely educational, they reported in 1888, in Madras district, 78 adults and 187 children as the total of baptized adherents; and that in that mission since its foundation the whole number received is 622, while the expenditure has not been less than £150,000! The Telugu Mission of the American Baptists, on the other hand, reports at one station and in one year twice as many conversions as the Free Church in the entire presidency in fifty years; and the American Baptists peculiarly magnify the *evangelistic* element. Of course there is a difference in the *caste* of people among whom these various missions are carried on which must enter into any comparative estimate of results; but after all due allowance is made, this is a most startling showing. For the accuracy of the statements we cannot vouch; we are acting now simply as reporters of current news.

A most serious charge is made against the *missionaries' style of living*. It is stated that it is unduly expensive and luxurious, and tends to put a distance between the natives and the missionaries. Quotations are made from native Christians and from foreign observers tending to show that a social gulf exists between the masses of

the people and those who go there to evangelize them. In a word, that the *caste spirit* of India has found its way into the homes and hearts of some missionaries, and that this separation hinders the Lord's work, prevents natives from becoming Christians, and obstructs the progress of civilization. Miss Joseph is quoted as instancing a native civil surgeon who leaned to Christianity, but explained his reluctance to confess Christ because the open espousal of Christianity meant to him and his family a double ostracism—first, to be outcasts from the native society, and secondly, to be *excluded from the society of European Christians!*

These gentlemen also refer to the custom in South India of holding district meetings for Europeans only, from which even ordained native ministers are shut out. Dr. Lunn states that in a year's residence in India he remembers but one occasion where he was asked to take a meal at the same table with a native Wesleyan minister. At the Bangalore Conference of 1889 not *one native minister* had a place in the assembly.

The letters of Messrs. Hughes and Lunn call attention emphatically to the *scale of living* found in India. They state the average income of an Indian missionary to be £300 annually and a bungalow, and they get this average from comparison of seven societies. They give a table of daily diet, from which they show that good, wholesome food may be obtained for £40 annually; servants, seven in cold weather and eleven in hot, may be obtained for £26 more; clothing for £24 more. Allowing for house linen and furniture, for charities, books and other expenses £50 more; this makes a total of but £140, or less than *one-half* the above average salary. Letters from Bishop Thoburn state that American Methodist ministers (married) receive about £122 per annnum and single about £80. Dr. Peck also writes, giving the salaries of married missionaries in three conferences, in Methodist Episcopal missions, as follows: In South India, 1,800 rup., or £122; in Northern India and Bengal, 2,475 rup., or £168. Bishop Ninde adds his testimony that there is no complaint among these men that their stipends are insufficient, and expresses his concurrence in the *via media* suggested by Mr. Hughes.

Thus far we have acted as mere journalists, giving an impartial account of the current news. We cannot forbear to say, in the capacity of *reviewers*, that, whether or not the course of these gentlemen has been wise, the matter is now before the public, and much of the confidence of the people in the conduct of missions will depend on the thorough and explicit manner in which these questions are dealt with. We have no doubt that our English Wesleyan friends purpose to pursue a course of both ingenuous and intrepid fidelity.

Meanwhile we have a few words to say which will not prejudge or prejudice the issue.

1. As to the educational policy of Dr. Duff and others, it is yet *upon trial*, and the trial is not altogether satisfactory. Whatever may be said in favor of education as a means of ultimate evangelization, two things appear to us to be plain: first, that education must be subordinate to evangelization—preaching precedes teaching in the divine order—and we are first to make disciples, and then teach them; and, secondly, it is *Christian*, not secular, education to which the Church is called. Simply to teach the arts and sciences, while it may serve to overturn the faith founded in ignorance and superstition, by showing its absurdity, may only unloose Hindu youth from old moorings without giving them any new anchorage, and the actual result is often no faith at all—an infidel. We have long felt that to educate the mind without the conscience and heart is to put edge-tools and sharp weapons into unprincipled hands. And the whole history of Government schools in India and secular education in Japan and China shows that such training without Christ only raises up a generation doubly without faith and without God.

As to the scale of living among missionaries, it must not be forgotten that the climate of India makes impracticable to many a foreigner work that he could do and has done in a cooler and more bracing atmosphere. Nor must we forget that caste restrictions, which forbid the same servant to do work that belongs to another class, make many servants a necessity where one or two suffice in America or England; and that the cheapness of servant hire allows a retinue of servants for a small cost.

But after all this is said, we come still to the question, On what scale of expense should a missionary live? We have no sympathy whatever with a sentiment at home which lays upon missionary laborers abroad an enforced self-denial; which begrudges them the comforts of a well-ordered and appointed home. There is no just and equitable reason why the church should demand of missionaries that they live on a scale of cheapness and plainness not required of her ministers at home. Who can justify the partial and unequal policy that countenances a home clergyman in habits of living which are princely—manse, grounds, stipend, retinue of servants, luxurious table, costly dress, etc., and frowns on a clergyman who is preaching in India or Japan and who does not live like a beggar? We fail to see why different fields of labor should demand such immense disparity.

But *enforced* self-denial and *voluntary* self-sacrifice are quite different things. And the man who is a true missionary, at home or abroad, will, of his own accord, refuse to live in a style and on a scale which puts a practical barrier between himself and the souls he seeks to reach, uplift and save. We cannot shut our eyes to the conviction that one reason of the growing alienation of the masses from the

churches is, perhaps, found in the large salaries paid to many of our ministers at home. While we have not a doubt that they deserve all they get, and earn it, and that it is perfectly equitable as a business arrangement, we are firmly convinced that it lifts the pastor above the level of his people, and particularly of the great mass of the poorer and neglected classes. But especially abroad does it seem to us an indispensable requisite to success in reaching the native population that the *tie of sympathy and of identity* with their condition should never be weakened. The very names of William Carey, Adoniram Judson, Robert Morrison, David Livingstone and Robert Moffat are sufficient both to demonstrate and illustrate this statement.

We seriously apprehend that the published statements of Dr. Lunn are not based upon a sufficiently broad induction from facts. Twelve months in India could scarcely prepare any man to speak very safely on such questions. We have just conversed on board the *Servia* with a missionary of the A. B. C. F. M., who has been twenty years in India, who says that the assertions of Messrs. Hughes and Lunn are in some cases grossly mistaken, and that India's conditions are such that the rules prevailing elsewhere cannot be applied there. But after all these allowances are made, is it not plain that there is danger of a decided *decline in the martyr spirit*, without which the missionary spirit cannot long survive? We have often heard young men urged to go to the foreign field because no longer such self-denial is necessary as was in other days. Such arguments are perilous. When any man or woman goes to Japan or India or China or Africa, leaving behind the principle of "losing life for Christ's sake and the gospel's," he would much better stay at home. The spectacle of self-indulgence, among heathen, Pagan and Moslem peoples, is not that which wins men to take up their cross after Christ. No life in these modern days has left a more indelible impression of Pauline character upon the race than David Livingstone's, whose most marked peculiarity was was that he turned his back on everything that men hold most dear, and buried himself as the good seed of the kingdom in the heart of the Dark Continent. That was the secret reason why he accomplished those bloodless victories among savage tribes, and was more adored by those Africans than any foreigner that ever set foot on their territory. Let us have a new generation of men and women that count nothing dear unto themselves for Christ's sake and the gospel's, and we shall have a new harvest in the wide field of the world, whose fruit shall shake like Lebanon!

BIBLICAL THOUGHTS ON THE CONVERSION OF THE JEWS.*

BY THE LATE PROFESSOR DR. FRANZ DELITZSCH, LEIPZIG.

(*Translated for* THE MISSIONARY REVIEW OF THE WORLD *by Prof. Geo. H. Schodde, Ph. D.*)

The Sacred Scriptures are the Word of God. Or, should we say more correctly, the Sacred Scriptures *contain* the Word of God? Both are correct. Our Saviour, in giving the cup to His disciples at the institution of the Lord's Supper, says: "This is the new covenant in my blood," and this has the same import as though He had said, "This is the cup which contains my blood," namely, the blood which establishes a new covenant—a new testament. However, the connection between the Holy Scriptures and the Word of God is much closer than the connection between the cup and its sacramental contents. The cup is the work of man, made of lifeless metal; the Holy Scriptures, however, are written by men, but from the workshop of the life of the soul; they are a human work which is at the same time a divine work, as God has taken human thought and writing into His service, and, through the impulse and direction of His Spirit, has used this to present His revelations. The Holy Scriptures are God's Word, and they contain God's Word, for they come from Him, the God of revelation, but out of the souls of men, and written by the hands of men as the authentic documents of His plans, will and way.

But, we are told in reply, is there not a great deal in the Scriptures which stands in no connection with the plans, will and way of God, as, *e. g.*, when in 1st Kings, iv. 22 *seq.*, we read an account of the daily needs of the royal kitchen in the days of Solomon; or, when Paul, 1st Timothy, v. 25, tells his young friend to drink a little wine for his stomach's sake? Is this, too, God's Word? This objection is just as if one would ask in reference to the Biblical statement that God created man in His image, whether the finger-nails, or the eyelids, or the spleen belonged to this divine image. These cases, however, cover each other, or in part. For all men, not only the first of the race, but also those born of woman, are in every part and particular God's handiwork (*cf.* Job x. 8). The Bible, however, is not a created work of God, is not a product of absolute authorship on the part of God; but is a body of writings in the production of which the

* In the death of the veteran and venerable Professor Franz Delitzsch, of Leipzig, who entered upon his reward March 4, 1890, the cause of Jewish missions lost its most ardent friend. The article here given is a translation of the last mission address made by the tireless lover of Israel. It is not this pathetic feature alone that makes it interesting. It has a representative value in showing the spirit and manner of the man. The Biblical character of the discussion, the sanguine hopefulness pervading the whole, the poetic fervor exhibited in almost every sentence, are characteristic and typical of the Leipzig savant. Like all of Delitzsch's literary productions, the address must not merely be read, but also be studied in order to be appreciated. It appeared originally in *Saat auf Hoffumg*, the leading Jewish mission journal of the world, of which Delitzsch himself was for twenty-five years the editor and leading contributor.—*Translator.*

God of revelation made use of men of the most varied types and times and conditions; a book, then, which is not less human than it is divine, in which the human side is sometimes more prominent than the divine, and sometimes the divine more prominent than the human.

As man consists of a soul that is the life-giving principle in him, and of a body that receives from the soul its vitality, thus, too, in the Scriptures we can distinguish the inspiration as their central fact and life-giving spirit form their body—that is, the external features forming their periphery. Not as if we could say, "So far goes the inspiration, and there it ceases." Just as the activity of the soul in the human body is felt even to the tips of the fingers, thus the spirit of inspiration permeates the whole of the Scriptures, from their centre to the farthest circumference, and of the whole is true what Isaiah says (xxxiv. 16). And yet there is always a difference in what in the Scriptures can be compared to the vital principle of the soul and to the life-receiving body. There are Old Testament selections, such as Psalm cxxx, which reflect almost completely already the religious standpoint of the New Testatment, and there are others, like Esther ix. 7–10, in which the Old Testament standpoint is represented in an almost repellent, carnal phase. And yet the book of Esther belongs to the Old Testament Scriptures, for its purpose is to show us, according to its divine purpose and plan, how, on the one hand, the Sun of the New Testament was nearing the horizon, and how, on the other hand, the old covenant was becoming old and weak, more and more.

But why these thoughts to-day, at the annual celebration of our Jewish mission work? These thoughts are to prove to us that in those portions of the Scriptures, too, from which our mission work draws its authority and the certainty of being acceptable to God, the divine and the human are found together, and that, in accordance with the demands of the New Testament spirit, we must set aside the Old Testament restriction, in order not to forsake the Christian standpoint for that of pre-Christian Judaism.

As clear and light as the sun are those passages which proclaim it as our right and our duty to proclaim to the Jews that Jesus is the Christ; they are divine words which our Father in Heaven has put into the hearts and mouths of the Prophets and Apostles. Even more than this, they are direct divine words—words of Christ Jesus, in which the Old Testament longing for an earthly visible appearance of Jehovah have been fulfilled. Israel had the first right to the fruits of development. He Himself declares that He was sent only to the lost sheep of the house of Israel. And He commands His disciples not to go into the streets of the Gentiles, or into the cities of the Sarmaritans, but to seek the lost sheep in Israel. But when after His death He as the Risen One had entered into the limitless life of perfection, in which His whole work is referred in a like manner to all men, the mission,

too, which He had entrusted to His disciples breaks the bounds of nationality, and they are told to preach the gospel "to every creature." Does this, perhaps, mean all creatures henceforth except the Jews? How could that people be excluded for whose pardon He petitioned upon the cross? All the congregations outside of Palestine to whom the apostles wrote consisted of Jews and Gentiles alike, and more than twenty years after the death of the Lord, that apostle who more than all the others was appointed to preach to the Gentiles declares that the gospel was a power unto salvation, first to the Jews and also to the Greeks.

Our mission work is done in obedience to the will of God; it seeks to serve that gracious will of God which embraces all mankind. Preaching the gospel to the Jews, of whom there are now six and one-half millions, is the same as the work of evangelization of any other nation. If the friends of mission work among Jews or Gentiles would expect to convert every single individual of any particular nation to Christ, they would forget the word of the Lord, that the way is narrow that leads to eternal life, and that few there are who find it. All Biblical promises that speak of the conversion of nations do not refer to the great mass of people, but to the kernel in the midst of the mass; or, to speak with the prophets, to a "remnant," proceeding from the supposition that through the judgment of God a certain portion shall be separated from the mass, and this shall accept the grace of God and His Christ. This is especially true of Israel. After Isaiah has joyfully proclaimed the birth of the Messiah, who, as the visible presence of God, is called the Mighty One (ix. 5), he predicts that, even if the people were as many as the sands on the seashore, yet only a remnant shall be converted to the mighty God, who has made His appearance bodily in the Christ (x. 21–23). By this "remnant" is not to be understood a minority within the majority of the people, but rather the nation itself filtered into a kernel, which, as Isaiah was informed when called to his work (vi. 13), was to grow forth anew from this kernel and become prosperous. This it is, too, what Paul means when, in resisting self-exaltation of the Gentles, he announces the secret of the all-embracing grace (Romans xi. 25 *seq.*), that "all Israel shall be saved"—all Israel, because to the Christ-believing Israel of the New Testament period, to which the apostle himself belonged, a Christ-believing Israel of the last times shall be added.

That ban and banishment shall not eternally be the lot of Israel; that at the end of days it will turn to the Lord, to the second David—that is, to God, the Father of Jesus Christ; and that, when this conversion has taken place, it, with the help of the Gentile Christian nation in whose midst it is dwelling, will again secure the possession of the land which has been given to it with an oath. This is taught by all portions of the Scriptures alike, and this is confirmed by Him who is the incar-

nate Word of God (*cf.* Matthew xxiii. 39). That this word shall become true is confirmed by another word spoken at His departure from earth (Luke xxi. 24). According to this, Israel shall not be scattered for all times; Jerusalem will again become the chief city of a Christ-believing Israel dwelling in the Holy Land. And, as a result, this will be an independent people. The answer which the Lord gave to His disciples when questioning as to the hour when He would re-establish the kingdom of Israel, does not refer to the fact itself, but only leaves the time to be settled by the Father. We are here considering words of God, from which we dare take nothing; words of God which are a fixed part and portion of the divine plan of salvation.

In the Old Testament times the clear light of this divine idea is obscured in rising in the hearts of the prophets in so far as it is colored by a national and ceremonial method of thought, which is inseperable from a revealed religion in its preparatory stage. In the first place, although the prophets in a determined and cutting manner chide a dead —*i. e.*, a heathen—ceremonial worship, as is also done by the Psalms (Psalm l. 13 *f.*), yet not a single prophet or psalmist can picture to himself the worship in the last times without a restored sacrificial system. On this point the Old Testament view is corrected by the New Testament. Christ Himself is the end of the law; His voluntary sacrifice has for all times removed the shadowy form of the old sacrificial culture. Secondly, the Old Testament views the Temple in Jerusalem as the central place of worship for the last times and the place to which the nations will flock. But Christ, in His answer to the Samaritan woman, tells us that true worship is not bound to any particular locality. The New Testament revelation knows of no other world cathredral except the spiritual temple of the one Christian Church. And, thirdly, in general the New Testament does not recognize any particular nation which more than any other is the people of God; no nation around which the other nations circle, as the planets circle around their suns(*cf.* Romans x. 12). And, fourthly, while in the Old Testament the people of God and the congregation of God are one and the same, the New Testament interest builds up the Church from among the nations; but the Church is a spiritual organization distinct from the national and State organizations. While a nation in case of necessity can defend itself with carnal weapons, the true Church can never make use of fire or the sword—her weapons are the Word, prayer, suffering and martyrdom.

But even if we take all this into consideration, the word of the apostle still is applicable to the Jews, spoken (Rom. xi. 29) then, or spoken in view of the end of days. Israel has fulfilled its world mission in having given to the world the Church of God, but it has not exhausted its world mission thereby. When it shall once have recognized Him whom they have rejected so long, and accept Him with

contrite heart, then will be fulfilled what is said by the Apostle Paul (Rom. xi. 15): "If their rejection became the reconciliation of the world, what can come with their reception but life from the dead?" (According to the original text.) Life from the dead, a new spiritual springtime, will proceed from the newly-arisen Israel. The fulness of the Gentile nations will then have entered, but not in their entirety. Christ-believing Israel will help in completing the evangelization of the world. And when then on the ground where the temple of Solomon stood, and where there is now a Moslem mosque, sacred next to the Casba of Mecca, a mighty Christian temple shall be erected, then this will, indeed, not be the centre, but yet a mighty beacon of light for all Christendom.

FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

(*Concluded from page* 501.)

The early efforts of the first society in the colonies in behalf of schools, seamen, soldiers, prisoners and Christian literature, were considerable. It was led by the following incident into a foreign field of labor, in which it did noble and much-needed service throughout the century. Some of the letters of Zeigenbalz and Plutscho, narrating the successes, trials and pecuniary difficulties of their mission, having been laid before the Propagation Society, it generously sent them a donation of £20 and a number of books. The interest thus awakened was perpetuated and deepened, but it was thought that the scope of the society did not include India. Apparently this was as true of the Christian Knowledge Society, though it was finally arranged that it should open a fund for the special use of the Danish Missions in India. In this manner it was that essential aid was given to all the Danish and German missionaries we have named, and several more, and the society led on to undertake important missions of its own. Zeigenbalz and Plutscho were not only honored on their return to Europe by the king of Denmark, but when the former visited England he had interviews with George I., the Prince and Princess of Wales, the Archbishop of Canterbury, and the Bishop of London. That the interest thus expressed was genuine and abiding was proved by subsequent events. The king wrote to the missionaries. The Christian Knowledge Society deliberated on the best means of helping the mission. Most of the missionaries subsequently sent out visited England; were forwarded, in some cases, in ships-of-war, free of charge, and received, not only letters of encouragement and authorization from the highest ecclesiastical dignitaries, but gifts of money and material for their schools and printing operations, and annual salaries to supplement the small and precarious allowances they received from Den-

mark. Indeed, after the death of Frederick IV., the mission was mainly dependant on England for funds. Gradually this developed, in a most friendly manner, into British Missions, though the agents, for the most part, were from Germany and Scandinavia. Swartz, for instance, was for the greater part of his career a missionary of the Christian Knowledge Society, for when it resolved to establish a mission at Trichinopoly, in 1766, with the free consent of the Danish College of Missions, he transferred his services finally from one to the other. So Jainicke, the first European missionary in Tinnivelly, where the gospel had been carried by Swartz and his native assistants; Huttemann, at first at Cudalore; Gericke, at Madras; Kiernauder, at Calcutta; and their co-adjutors and successors, were agents of this society. To it, indeed, belongs the honor of having done almost all that England attempted for the evangelization of India during the eighteenth century.

We now turn to the Propagation Society. No one familiar with the foreign and colonial relations of England at the commencement of last century can be surprised that its chief efforts should have been directed for many years to the settlers scattered throughout the various North American colonies, and places in Europe, such as Moscow, Hamburg, Lisbon, Leghorn, and the Levant, where groups of Englishmen resided. Interest in the former was intense, and in the latter a duty, for their spiritual state was a disgrace to England and a scandal to Protestantism, whilst heathen lands were very little known, and the obstacles in the way of conveying to them the gospel far more formidable than they are now. Moreover, the funds at the disposal of the society were inadequate, when the most pressing claims were met, for any great and untried enterprise. It was not given, even in these early days, to pay much respect to the labors of others, or it would have left New England to the Puritans—destitute though it was of Episcopal agencies—and would have concentrated all its energies on colonies where Christianity was little more than a name; but where vice and irreligion were rampant. Thus much money was wasted; the efforts of good men were misspent in attempts to alter the opinions of Christians rather than in converting sinful men; and some of the true blessings of Christianity were lost or limited. Nevertheless, the society was heartily zealous in its efforts to spread religion and morality among nominal Christians, and to convert the heathen. It did immense service in sustaining and strengthening the struggling agencies which here and there existed, and in sending clergymen to districts and colonies where there were none. It is not too much to say that the Episcopal Church, not only in the United States, but in all other parts of America, the West Indies, West and South Africa, India, New Zealand and Australia, owes more to it than to all other agencies united.*

* "Missions of the Church of England," by Ernest Hawkins.

But of its endeavors to give the gospel to the heathen, notice chiefly is here to be taken. That this was a part of its design is abundantly clear, if it were only from the careful and elaborate "Directions to the Catechists for Instructing Indians, Negroes, etc.," which at an early period it issued; although it was for some years less distinguished in this sphere than the other, chiefly because its agents were absorbingly occupied in setting things in order among their own countrymen, but partly through the error of leaving to the same persons the very diverse duties of ministering to Christian congregations and seeking the conversion of the heathen. Bray, who founded and endowed an institution of great value, which exists to this day under the title of "Bray's Associates," for the support of negro schools in Nova Scotia, Philadelphia and the Bahamas, was not likely to overlook their interests in any society which he helped to found. We find, accordingly, in the early history of the S. P. G. Society, repeated notices of their instruction and baptism; of schools for their benefit; and attempts to alleviate their lot and to protect them from contumely and wrong, especially in New York and the West India islands. Nor were the Indians overlooked. The zeal of the Rev. Morgan Godwyn, trained at Oxford, and successively a clergyman in Virginia and Barbadoes, as exhibited in a pamphlet he wrote in 1680, entitled "The Negroes' and Indians' Advocate," seeking for them admission into the Church, the chief proposition of which was "That the negroes, both slaves and others, have naturally an equal right with other men to the exercise and privileges of religion, of which it is most unjust in any part to deprive them," was characteristic of the sentiments of many, both before and after the formation of the society. The opening century showed several gratifying evidences of this. There were, for instance, some thirty congregations of Christian Indians, in 1705, in the south of New England, thirty-seven native preachers, some of them having been ordained by the Puritans. There were also seven or eight English ministers, who had learned the Indian tongue, and frequently gave instruction to Indian assemblies.* In the year 1700 was celebrated the first public commencement of William and Mary's College, founded, as the charter declares, "that the Christians of Virginia may be furnished with a seminary for the ministers of the gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the western Indians, to the glory of Almighty God." The society took up such work with great readiness, for, in its first report, grants are stated to have been made to two missionaries who were laboring among "the five nations of Iroquois, commonly called the Praying Indians of Canada," † and Mr. Thompson is reported as having been "sent to

* See Hawkins' History.

† This continued, with some interruption from war, in one at least of the tribes, the Mohawks, all through the century, and with much success.

instruct the Indians in Carolina in the Christian religion." In 1704, Elias Neave, as catechist of the society, opened a school in New York for negro slaves, which, in spite of enormous difficulties, did immense good, and existed for at least sixty years. Neave had at one time 200 catechumens under instruction, and one of his successors, after twenty-three years' labor, reported that "not a single black admitted by him to the holy communion had turned out badly, or in any way disgraced his profession." * These statements are by no means exhaustive, but they indicate the direction in which much good was done.

Gradually the way was prepared for work on a more extended and independent scale. The first who entered on it was Mr. Thomas Thompson, who, after laboring for some time in New Jersey, was sent, in 1751, by the society, at his own urgent request, as a traveling missionary to the negroes on the coast of Guinea. The work thus begun was doubtfully sustained for fifty years by a native clergyman named Philip Quaque, and was the foundation of the great and successful missions of the two English Episcopal societies in Western Africa.

The Declaration of Independence, 1776, brought the labors of the society in the United States to a close. Thus it was free to enter on new and more destitute spheres, and at the end of the century it was partially or entirely sustaining agents in several of the West India islands, Newfoundland, Nova Scotia, the Canadas, Australia and West Africa. This was a great deal to attempt on the slender resources it then commanded. Its income in 1701–2 was only £1,537. From 1710 to 1750 the annual receipts averaged £2,150; from 1750 to 1770 they rose to £4,000, but rapidly fell when the war with America commenced, and in 1801 were £6,457. Such were the varied endeavors made during 200 years to win the heathen for the inheritance of Christ. Instances of eminent learning, ability, zeal and consecration in the endeavor were numerous, but the results were not great. In estimating them we must consider the unsettled turbulence of the times; the demands made on Christian zeal by the aggressions of the Papacy; the rapid extension of the British possessions; the really limited number of those who, at any period under survey, understood and possessed the true missionary conception, and the want of efficient, well-organized and sustained methods of operation. Nevertheless, a great deal was done, and yet more was prepared for, and it would ill become us to fail in appreciation of those less-favored laborers, who laid, under enormous difficulties, the foundations of that great temple which, under far happier auspices, we assist to build. If we look back just 100 years, to the close of the ninth decade of the eighteenth century, on the eve of the development of missionary zeal in the formation of so many important societies, we find there were but three missionary societies—the Propagation Society, which labored chiefly, however, in the colonies; the

* See Anderson's History, Vol. III., p. 332.

Halle-Danish Mission, which in a languid manner sustained the missions in South India, and the Moravian Missionary Society. To these might be added the Christian Knowledge Society which, through the greater part of the century, rendered efficient aid to the missionary enterprise, and the Dutch Government, which in most of its possessions was mindful, though through imperfect methods, of its duty to its pagan subjects. But private and personal zeal had here and there been active, especially throughout the colonies of North America and the West India islands. The Methodists and Moravians were principally active in the latter; the Puritans and Episcopalians in the former. In the extreme north the Swedes and Moravians had a few interesting but small and struggling stations. The latter had the one only mission in South Africa, and the Propagation Society the only one on the west coast. The Dutch Missions in Ceylon and the Indian Archipelago were languishing. So really were those of Southern India, save where the gentle but potent influence of Swartz was felt. Altogether the sums annually spent on missions to the heathen was less than £25,000, and the number of missionaries less than 100. The native assistants to the missionaries were very few, probably not one to each missionary, and there were not ten who had attained to the status of ordained clergymen, so small was the attention given to this important feature of Christian propagandism. The converts, exclusive of the uncertain number of the nominal ones in Ceylon and the Dutch possessions, could not have numbered 40,000, belonging for the most part to weak and uninfluential races, and having but very few among them of marked ability, faith or position.* The difference between then and now in agency, influence and results proves the wonderful vitality and growth of missions, and is most encouraging as affording the most varied and ample evidence of their success.

* For an admirable statement of the position of missions at the *beginning* of this century, see Dr. Christlieb's "Foreign Missions of Protestantism," p. 5-16.

THE LACK OF CONSECRATION AND PRAYER.

[EDITORIAL.—A. T. P.]

PART II.

(*Concluded from page* 514, *July number.*)

3. There is in the Church, we fear, a radical *lack of consecration.* We use this phrase in no narrow cant sense, but in its proper sense of setting apart—self-dedication to the service and use of God. That is a great truth and fact: *Ye are bought with a price and ye are not your own.* Redemption is our purchase, at a fearful, unspeakable price. The redeemed becomes, of course, the property of the Redeemer, and salvation by faith is simply the acceptance of this redeemed relation. We not only renounce all claims of any other master upon us, but all right in ourselves. Without this renunciation

there is no salvation, and it carries with it the consecration of which we have spoken.

Of course this consecration includes all our belongings. What, by a strange use of language, we call our "substance," so far as it belongs to us, certainly belongs to our Redeemer, and is henceforth *devoted*—set apart as by a vow—to His glory. This is the Biblical principle, and it has only to be recognized and practically acted upon to yield the most astonishing results. The financial basis of all our evangelization is rotten, because the money of believers is unconsecrated. There is enough wealth in the coffers of the rich—nay, there is enough surplus money in the purses of the poor, if properly gathered and systematically contributed, to evangelize this world. But it will never be given nor used until we look upon God, not ourselves, as the owner and proprietor of all. The question must be not, What can I spare for God and at the same time satisfy my conscience? but, How much can I sacrifice for God, how little can I spare for myself, and yet satisfy my own absolute needs? The ministry of money in the Kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped Mammon; and it certainly suggests certain divine attributes, for—wisely used—money so multiplies the man's force as to suggest omnipotence; so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly little and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self-enrichment and self-indulgence!

We must learn the secret of true giving. First, this giving must be not only systematic but *proportionate*. He who gives one dollar out of $100,000, gives far less than he who gives the same sum out of $10,000 or $1,000. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to "simple proportion," bolted over it into "*vulgar fractions*."

But the consecration we most need is that supreme self-offering, the consecration of body, soul and spirit unto God. We are bought with a price: therefore are we no longer *our own*. Besser tells us of a redeemed slave, bought by a rich Englishman, in a slave-market, for twenty pieces of gold, and then presented with a purse of money with which to buy a home. "Am I free? to go where I will and do what I will? Then let me be your slave. You have redeemed me; I owe all to you." He whom Christ has bought will not go free. He comes to the blood-stained door-post and asks that his ear may be thrust through with the awl and fastened to the door. Of him as of the master it is true, "Mine ears hast thou *bored*, in token of my delight to do

thy will, O my God." There is no liberty to be compared with such voluntary servitude. Years seem but a few days for the love the disciple bears to his Lord. Love shortens the longest term, lightens the heaviest load, strengthens the feeblest frame.

When such consecration is ours, everything else will be consecrated. The utensils of ordinary toil, the very pots in the kitchen, will be holy like the bowls of the altar. Then children will be the Lord's, not from childhood or birth only but from conception, and, like Samuel and John the Baptist, filled with the Holy Ghost even from the mother's womb.

4. There is a lack of *supplication. Prayer has always turned the crises of the kingdom.* It is a remarkable fact that, from the inception of modern missions to their present period, no important stage or step of their development has ever occurred except in connection with *prayer.* Even while the bulk of disciples were yet asleep to the needs of man and the duty of the Church, a few were, like Elijah on Carmel, bowed before God in importunate prayer. First, William Carey in England and Jonathan Edwards in America besought God to arouse an apathetic Church, and, almost simultaneously in England and New England, the Monthly Concert of Prayer began to be observed in 1784. Then prayer arose to God for the *opening of doors* into the whole habitable world. From 1819 to 1884 the most remarkable series of events occurred ever known in human history. Cannibal islands in the South Seas, Brahmanistic India, Buddhistic Siam, Persia, Turkey, China, Japan, Korea, and even Italy, Spain and France were thrown mysteriously open. Africa was suddenly thrown open also by that strange combination, the cotton spinner of Blantyre and the reporter of the *New York Herald.* Thibet stands today almost solitary and alone in shutting out the missionary, but the Moravians, always the pioneers, are carrying the blood-stained banner to the parapet of that shrine of the Grand Llama.

Then praying souls began to plead for increased supplies of men and means to enter these open doors; and workmen offered and money was furnished, until, in 1878, some twenty donors gave more than $4,000,000. Then the awful condition of woman in pagan lands attracted the attention of praying women and the great Zenana movement began, and simultaneously the organized form of woman's work. Then came an exigency when it seemed that there *must* be more volunteers—and from the educated classes; and, within five years, in this country and Britain upwards of four thousand young men and women, the flower of the Church and of society, have offered themselves willingly. Every time the Church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God—from trust in organization to trust in suppli-

cation—from confidence in methods to importunate prayer for the power of the Holy Ghost, we should see results more astounding than have yet been wrought. It is a significant fact that in every department in which we naturally seek to move men most by *appeals*, we are directed to depend solely on prayer. "Pray ye therefore the Lord of the harvest that He will *send forth laborers* into His harvest." The supply of workmen is to be secured by prayer, but the quality of workmen is far more important than the quantity Power comes by prayer—the secret of power is fire, kindled from above. The sublimest men of history have been men who stood alone, like Moses on Horeb, Elijah on Carmel, Daniel in Babylon, Luther at Erfurth, Savonarola on the scaffold, and McAll in Paris, Moffat in Africa, Morrison in China. There is a sublimity about faith and solitariness. One man and God with him stands undismayed among a thousand foes and can carry off the gates of Gaza and lift the pillars of Dagon's temple.

It is said of Themistocles, at the battle of Salamis, that he delayed that naval engagement until the land breeze blew which swept his vessels toward the foe, and left every oarsman free to act as bowman and spearman. Think what new power would come to us if the energy expended in propelling the mere vehicle of missions could be left free to do the work of missions; if the Spirit of God should sweep the Church toward the crisis of the engagement instead of our toiling hard to bring up God's people to the encounter.

In the Pantheon at Paris is a cartoon which represents a contrast of early Roman history. The pagan empire has reached its summit of splendor, and a Cæsar is entering the Eternal City in triumphal procession. The scene is dazzling—countless legions of soldiery, captives of war in golden chains, spoils of priceless value, colossal elephants—all the pomp and pageantry of human glory. Beneath, scarcely visible in the dim light, Christians are praying in the Catacombs, and the long galleries are the sepulchre into which the empire must soon fall. Imperial glory is being undermined by martrys' prayers.

The picture is but an allegory on canvas. The world's pomp and pageantry are hollow and shallow; its power and glory are unreal and deceptive. The Cæsars and the czars, the emperors and sultans, with their crowns and sceptres, are not the actual governing powers in human history. In many an obscure garret or cellar, in the hut of the lowly, are the praying saints whose supplications move the arm which is the support of the universe. The Church has two unused motors: the *power of consecrated money* and the *power of covenant prayer*. The possibilities of either have never yet been proven. The coming age of missions will show what mighty motive powers these are; and that we may quicken the whole pulse of true believers, let us seek to inform the mind, impress the conscience, hallow the life and

inspire the prayer of all who look for Him whose kingdom is to be world-wide and age-long!

When Christians are intelligent and consecrated there will be no lack of holy *enterprise*. That word conveys to us the conception of an undertaking resolutely attempted with the acceptance of all necessary risk. The children of this world have always put to shame the children of light. Commerce, science, trade, greed have accomplished results which the more potent motives drawn from the Word of God and fellowship with Christ have failed to secure. It is a burning shame to us that men should dare, for ivory and peacocks' plumes and diamonds and gold, perils and privations which the Church of God will not confront for the sake of souls. Scientists penetrate Indian jungles and African forests for the sake of fauna and flora; men will colonize with increditable rapidity a desert tract, moved by the law of a carnal commandment, while we are not impelled by the power of an endless life. We see men of the world form colossal corporations for world-wide enterprises. If some new invention like the electric light, or some new discovery like that of kerosene oil, marks a new epoch in civilization, a few years elapse and it may be found in every land. I am told that kerosene lamps may be found in the heart of Africa and China and Japan. What is the matter with the Christian Church that the world-wide enterprise of Christian missions moves so slowly?

In the Peninsular war, for every Frenchman killed there was sent out by England the weight of a man in lead and eight times his weight in iron, not to speak of the cost in blood and treasure. In the Indian wars in this country it has sometimes cost on the average a million dollars to kill an Indian, while an average expenditure of $200 was spent in converting them. There is no lack of money nor means to compass the evangelization of the world within the present century if there were but the spirit of enterprise to dare and undertake for our Redeemer.

Talleyrand boasted that he "kept his watch ten minutes ahead of the rest of mankind." The Christian Church should surpass rather than be surpassed by others in her enterprise. The time will come when disciples will look back to this age of missions with as much surprise as we now look back to those days when a learned prelate in the House of Lords, and a defender of orthodoxy too, could calmly argue against sending missionaries to the Orient! or as we contemplate with amazement speeches against the suppression of the slave trade that have no interest to us except as fossils and petrifactions of an antediluvian era! Even now there are some believers to whom the present apathy seems inexplicable. The work of a world's enlightenment and salvation is the only work worthy of all the combined energies of the Church of Christ. It should be pushed with the patience, perseverance, indomitable courage and invincible constancy of those who

believe that they are under the direct and personal leadership of a divine captain. To the eye of faith, our celestial Leader, in garments red with blood, is signalling to His people to move forward, unitedly and promptly, and take every stronghold of Satan by storm. For what are we waiting? There is His command, now nearly nineteen centuries old, yet ever new in its obligation. There is His providence, with its present and emphatic challenge to us to enter the open doors of opportunity and march over the prostrate walls of unresisting strongholds. There is His grace, that has worked and is working new miracles and signs and wonders among tribes so degraded that to awaken in them even Godlike aspiration implied a new creation. The "Fulness of Times" has once more come. The Son of God goes forth to war, and He summons all His hosts to a final assault. Before Him and a sanctified, united Church, even the gates of Hell shall not prevail. Oh, for the day when all along the battle lines a new movement shall be seen, before whose mighty advance Satan himself shall tremble!

PRAYER AND MISSIONS.

BY REV. R. T. CROSS, MINNEAPOLIS, MINN.

Much has been said of late upon this subject, but it will bear precept upon precept and line upon line. In a widely circulated book on prayer, full of instances of answered prayer, I was unable to find a single instance of prayer as related to missions. But one cannot search missionary literature to any extent without finding many such instances. The history of missions is a history of prayer. Mark on a chart the missionaries, the missions, and the nations for which most prayer has been offered, and from that chart you can construct a history of missions that would be approximately correct. Prayer is the Church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works; they are faith and works.

The church at Antioch sent forth their first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary; prayers by his home church, by personal friends, by himself, by the missionary society, the denomination, and by the Church at large! To this fact it must be due, in part, that so few missionaries of all who have gone to heathen lands, among savage tribes, exposed to all sorts of perils, have met a violent death. The exceptions prove the rule, for God sees that it is best for the cause of missions that the surface desire be refused sometimes in order that the deeper desire be granted.

Harriet Newall went as a missionary at the age of nineteen. She and her husband had barely landed on a heathen shore when the authorities sent them away. They came to the Isle of Man, where she

sickened and died—all in a few brief months. Those who prayed that her life might be spared, prayed thus in order that she might do good work for Christ and advance His Kingdom. For that reason, evidently, her life was not spared, for the published account of that consecrated life and early death aroused a wonderful interest in missions in this country in the early part of the century.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Sandwich Islands, and grieved because she could not give more. At family prayers she asked God to accept of one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of Missionary Wilder.

More than one missionary has found that prayer is a helpful agency in securing a proper helpmeet. Dr. Goodell, who for forty years did so grand a work in Turkey, says that after he decided to go as a missionary he prayed much for a proper helpmeet; but finally he began to watch as well as pray, and then his prayer was answered. When his friends, Thurston and Bingham, were under appointment to go as the first missionaries to the Sandwich Islands, the mothers of the young ladies to whom they were engaged positively refused to let their daughters go. Going without wives was not to be thought of, and it was not supposed that they could return, or that any one could come to them for many years. Something had to be done and that promptly. The students at Andover prayed over the matter and then hired a fleet horse and sent young Goodell on a forty mile ride to find a wife for Thurston, who had given him a *carte blanche* in regard to two or three young ladies who had been described to him. One was found and it proved to be a happy marriage.

On the day of prayer for colleges, during the Week of Prayer, and at other times, parents and others have been praying the Lord of the harvest to send forth laborers, and in answer to those prayers we see this wonderful movement among Christian students. Is it not the first wave in the rising of a mighty tide of missionary interest and consecration? Now let us pray that a great number of churches and missions may support each its own missionary in foreign lands.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depth of heathenism they want us to hold the rope, and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said, "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that, wearied and discouraged, he sat under a tree to rest. While there

he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man, who ordered his fifty clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear that prayer of that far away sister missionary: "Oh, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the word of life to be spoken. Oh, dear heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these Thy little ones!"

The President of the United States can sit in his office and touch a button, and set in motion all the machinery in an exposition building in a far distant city. The humblest Christian in America can, from his closet, send a wave of spiritual power to the other side of the globe by way of the throne of grace. Pray, then, for the missionaries, and especially for your friends among them, for those whose names or work you happen to know.

When the first missionaries started for the Sandwich Islands in 1819 much prayer was offered for them, and what seasons of prayer they must have had on the brig *Thaddeus* during that tedious journey of many months! When they reached the islands they learned that the old king was dead, that the new king had abjured idolatry and destroyed the idols; and, behold! there was a nation without a religion all ready to receive the Christian faith. In that fact, and in the Penticostal revivals that followed in later years, how wonderfully was prayer answered!

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in South Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands Mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the Government to labor there, he bought a yoke of oxen and a wagon, and he and his wife started for the in-

terior, not knowing whether they went. After going 300 miles, he camped on the 27th day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.

How marvellously prayer has been answered in this century in the opening of heathen nations to missionary work! India, China, Japan, Africa, the islands of the sea—what a volume of prayer ascended to heaven that these might be opened to the gospel, *and God opened them.* It is hardly necessary to offer that prayer now. The prayer now should be that hearts may be opened. He who opens nations can open hearts as well; the hearts of the heathen to hear and the hearts of Christians to give on a grander scale than ever before.

The more our prayers are answered the more we have to pray for. If the prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night! The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering.

God's people pray in many languages. They use many forms of prayer, and they ask for many things. But there is one petition common to all. They all unite in saying: "Thy kingdom come." Around that prayer there is unity. In offering it we are all one. It is the generic prayer that Christ taught us to offer. He knew that millions of lips would repeat it, and that it would be the prayer of the Church universal for ages. Surely He would not have taught us thus to pray if He had not known that the prayer was sometime to be answered by the complete triumph of His Kingdom on earth.

That prayer is the charter for all the prayers that we offer for missions and missionaries, in all their minutest interests. So let us make every week a week and every day a day of prayer for the coming of the Kingdom.

THE JUBILEE OF THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

PART II.*

(*Concluded from page* 106.)

The way was not open for the settlement of a missionary on the island of Eromanga, where John Williams fell by the hands of the

*Part I. of this thrilling narrative appeared in our February issue, but the concluding part failed to reach us till now; hence the delay.—EDS.

heathen, for 18 years after his tragic death. At the end of that period, however, as the result of the pioneering work of native teachers and the regular visits of the London Missionary Society's vessel, it was deemed safe to locate a missionary. A man was found ready to undertake the perilous enterprise. The Rev. G. N. Gordon, of Nova Scotia, offered himself. He prepared carefully for the work, both by manual arts, theological study, and city mission effort. He attended medical classes in London for a short time, and in that city found a devout Christian wife. They reached Eromanga in 1857, and were settled at Dillon's Bay, where there was a sandal-wood establishment. For four years they labored in faith and hope, amidst trials and fears. Alas! they both became martyrs to their zeal, being killed by the savage heathen on the 20th of May, 1861. By that time a few converts had been gathered, and the Gospel of St. Luke and some other scripture portions had been translated and printed in the native language, so that something remained when the missionary fell.

When the sad tidings reached Nova Scotia, a brother of the martyr offered to take his place and raise the fallen colors. The Rev. James Douglas Gordon was already trained for the ministry, and like the Douglases and the Gordons of Scotland, who often in the past sent brothers to take the place of brothers slain, and thus carry on the warfare, he responded to the call in a Christian spirit. He reached Eromanga in the first voyage of the Presbyterian Mission vessel, *Dayspring*, in 1864. He labored there with great zeal and self-denial for eight years, and even went to pioneer Christian missions in Espiritu Santo. He was joined at Eromanga in 1866 by the Rev. James Macnair, who died at Dillon's Bay in 1870. After the arrival of Mr. Macnair Mr. Gordon took up a new station at Portinia Bay, and was killed there by a savage heathen in March, 1872. He had just been revising his translation of the seventh chapter of the Acts of the Apostles, and had concluded the account of the martyrdom of St. Stephen when his own martyrdom took place.

Thus the work was again arrested on Eromanga. But another man was ready to fill the gap. The Rev. Hugh A. Robertson and his young wife ventured to settle there the very year of Mr. James Gordon's martyrdom. They found some earnest Christians among the natives, and it has pleased the great Head of the Church to spare their lives, to bless their labors, and to reward their patience and conciliatory spirit. There are now over 200 communicants, and 33 of these are native teachers, who cover the whole island with their Christian influence. Several books of the Old and New Testament have been translated and printed. A neat church has been erected at Dillon's Bay to the memory of the martyrs. A fund was formed thirty years ago by Mr. (now Dr.) Wyatt Gill, for a monument to John Williams, but its object could not be carried out till the island was more peaceful. This fund accumulated by interest to more than £40, when it was made the nucleus of a Church Fund raised in New South Wales. The frame of the church was put up in Sydney in 1879, and opened for public worship by the Rev. A. W. Murray and the writer, and then shipped to Eromanga, where it was erected and carefully plastered within. It has regular pews, once in Trinity Episcopal Church, Sydney; a pulpit, once used in what is now St. Stephen's Presbyterian Church, Sydney; handsome lamps and a bell. There are two tablets, one on each side of the pulpit. One is a rec-

ord of the martyrs who suffered for Christ on the island; the other records the gift of the church to their memory by Christian friends in New South Wales. When the foundation was laid, a descendant of the native who killed John Williams took part in the service. At the present time others of the same family are worshippers there. Thus Eromanga, so long noted for bloodshed, has become a Christian island.

The Presbyterian Church of the lower provinces of British North America continued to send reinforcements to the New Hebrides Mission, notwithstanding the adverse influences which operated so long to hinder the progress of the gospel. The islands had been pressed on the sympathies of Christian people by the melancholy events which had transpired. Before the death of the Gordons, however, the Rev. Messrs. Matheson and Johnston, with their wives, had been sent out. They were settled on Tanna in 1858-9, but they all, except Mrs. Johnston, died from disease early in their career, and she followed after her marriage with Rev. J. Copeland. The Rev. D. Morrison and his wife were settled on Fate in 1864, but after a brief day of earnest work they had to leave, and are since both dead. The Rev. J. D. Murray succeeded Dr. Geddie in 1872, but on account of his wife's health he resigned in 1876. The Rev. J. W. Mackenzie and his wife joined the mission at Fate in 1872, and have continued with much success. A Christian congregation has gathered around them. The Rev. Joseph Annand, M.A., and his wife came from Nova Scotia in 1873, and after work in Fila Harbor and at Aneityum, went, in 1887, to pioneer Christian missions in the south end of the largest island of the group—Espiritu Santo—where some encouragement has been received. Mr. Annand has acquired a third language of the Babel in the New Hebrides, and has already printed in a primer extracts from scripture and some hymns. Thus in forty years the Nova Scotian Church has sent ten brothers to this field of labor.

The Reformed Presbyterian Church in Scotland was composed of only thirty congregations when it sent Dr. Inglis to the New Hebrides, but it also increased its staff of missionaries. The Rev. John G. Paton and the Rev. Joseph Copeland arrived in 1858, and were settled at Port Resolution, Tanna. Mr. Copeland was early removed to take charge of the stations of Messrs. Inglis and Geddie while these gentlemen successively had long furloughs, and were passing the New Testament and Book of Psalms through the press. Mr. Paton with Mr. Johnston braved the perils of mission life on Tanna, but after the death of his wife and Mr. Johnston, and many hardships and dangers, he had to take flight to the station of the Mathesons. But even there no safety could be secured, and all escaped to Aneityum in a trading vessel which Mr. Geddie had sent for them. The calamities of the New Hebrides Mission gave Mr. Paton access to the hearts of Australian Presbyterians, from whom he obtained a large sum to get a mission schooner and new missionaries. The vessel was built in New Glasgow, Nova Scotia, and brought three missionaries on her first voyage in 1864. In 1866 an additional three came from Scotland and went to the islands with Dr. Geddie and Messrs. Paton and Copeland, who were returning to their labors. One of these new missionaries from Scotland, the Rev. T. Neilson, married the daughter of Dr. Geddie. By degrees the Presbyterian Churches of New South Wales, Victoria, South Australia, Tasmania, and New Zealand (north and south) have placed missionaries on the group. The Free Church of

Scotland, having included the Reformed Presbyterians, has representatives there. The Presbyterian Church in Canada, formed by the union of the various branches in former colonies of the great dominion, has three missionaries.

Thus the mission has expanded during the 50 years which have elapsed since the death of Williams, and during 40 years since the settlement of Dr Geddie. There are now 18 ordained missionaries, with a band of 120 native teachers. The islands of Aneityum, Aniwa, Eromanga, Efate, Nguna, Metaso, Makuru, and Emae, are almost entirely Christian. Converts have been gathered from the islands of Taina, Futuna, Pele, Tongoa, and Epi. Missionaries have of late been located on Mallicollo, Ambrym, Malo, and Espiritu Santo. The Melanesian Mission, under Bishop Selwyn, gradually retreated to the north as the Presbyterian Mission advanced, thus showing a spirit of true Christianity. Their efforts are still continued on the islands of Aoba, Aragha, and Maiwo, on the northwest, where many have been taught and baptized. Thus the islands of the New Hebrides are almost all occupied. But as some of those only lately provided with settled missionaries have, as Espiritu Santo and Mallicollo, the largest area and the most population, there is still much to be done in evangelization. A great amount of Christian liberality to the New Hebrides Mission has been evoked in Australia and New Zealand. The Presbyterian Church of Victoria has shown signal zeal through the earnest advocacy of the Rev. J. G. Paton, who has infected the congregations with his own enthusiasm. That church has now, including Mr. Paton, who acts as the traveling agent, five missionaries on the islands. One of its stations was founded by the liberal gift of a single gentleman. A sum of £500 a year has been given to the Mission vessel for more than twenty years. The Presbyterian Church of Otago, not half the size of that in Victoria, has three missionaries in the field. The present outlook is full of encouragement, and it is hoped that all the islands may soon be evangelized.

As an instance of recent progress in the Mission, the labors of Rev. Peter Milne may be noticed. He was settled on the island of Nguna in 1870, among a savage and cannibal people numbering about a thousand. For years the progress was very slow, and as the Labor Traffic was then at its worst the island was in a state of chronic excitement. In July, 1871, a labor vessel was attacked by the natives and several were killed; but at length the influences of the gospel were felt. Mr. Milne has now the whole island under Christian instruction, and has also extended his labors over five small adjacent islands. In 1888 he baptized 179 persons, and the number of communicants was then over 350. He had 24 schools, with 1,250 scholars. In August of this year he baptized, on the island of Emae, 64 adults and 13 children. Last year his Christian converts made 4,779 lbs. of arrowroot as a contribution to the funds of the Mission. Such are the gratifying fruits which have appeared after patient work and waiting. In this central district of the New Hebrides there are more islands speaking one language—the Efatese, with only dialectal differences—than in any other part of the group. There are now four missionaries laboring there, two on Fate, with its three small islands, one on Nguna, with four adjacent islands, and one on Tongoa, the centre of the Shepherd Isles, five in number. Ultimately, one version of the Scriptures should suffice for the whole 14 or 15 islands.

Havannah Harbor being a chief port of call for vessels, and a fine

landlocked sheet of water, is a most important missionary centre. Rev. D. Macdonald has had great success there, and has 330 communicants. On the other side, Rev. J. W. Mackenzie has a Christian congregation, 140 communicants and 11 teachers employed as assistants. The New Testament in Efatese was printed last year in Melbourne, under the superintendence of Rev. D. Macdonald. The New Testament is also now fully translated into the Tannese language; Rev. W. Watt has just left the island with it, and will carry it through the press next year in London, by the help of the British and Foreign Bible Society, by whose aid all the other versions have been brought out. The New Testament will soon be ready in the Eromanga language also. These efforts are described by the Rev. A. W. Murray in his very interesting volume, "The Bible in the Pacific." The first mission brigantine—the *Dayspring*—was wrecked during a hurricane in January, 1873, but no lives were lost. She was cast on a reef on Aneityum, where assistance was at once obtained. A sum of money was soon collected by Rev. J. G. Paton for the new vessel. An insurance fund, started by Rev. J. Copeland in New Zealand, was brought up to £3,000 by Mr. Paton's appeals. After 15 years' service of the new vessel, which is a three-masted schooner, want of more frequent communication by means of steam has begun to be felt. Rev. J. G. Paton, when on a visit to the United Kingdom in 1884, received £6,000 for a steam vessel, but as the expense of maintaining such a vessel would necessarily be great, the matter is yet in abeyance. Steam navigation companies, subsidized by Government, have opened regular monthly communication with the group, and a steamer is to ply among the islands to collect a trade. An arrangement has been made to employ this service for the benefit of the Mission during the next year as an experiment which may become permanent.

The French colonists have been agitating for some time to get the New Hebrides annexed to their penal colony of New Caledonia. A trading company has purchased large tracts of land near the best harbors and good anchorages in the group to the north. Several plantations have been established, and a steamer regularly trades between the islands and Noumea. They have failed hitherto in their annexation scheme, chiefly by the opposition of the British colonies in Australia and New Zealand, and the efforts of missionaries and their friends who appealed to the British Government. Meantime, the treaty made between the French and British powers, that neither should annex the New Hebrides, is continued in force, and a joint naval supervision has been established. A British Consul, also, has now been appointed to the New Hebrides. A New Hebrides company has also been formed in Australia, and land is being secured, which may develop trade. The New Hebrides Mission has had special difficulties from the trying climate, the degraded condition of the natives, and the great diversity of the languages. These have been in great measure overcome, and there is now no mission on the Pacific that has so many ordained missionaries in so limited a sphere and among so many tongues. The Mission, too, has been greatly tried by the Polynesian Labor Traffic, which recruited so many young men for service on sugar plantations in Fiji and Queensland. At first many evils were perpetrated, but by the protests and appeals from missionaries to Colonial and Imperial Governments, these have been mitigated. There are many thousands of natives in Queensland, and it is gratifying to record that an arrangement has been made by some planters to employ

missionaries among them, by which good results have been obtained. The Presbyterian Church of Queensland has also a missionary at work in this field. In Sydney classes have been held for Polynesians in domestic service, and several have been baptized, and all conduct themselves in an exemplary manner.

The jubilee of the Mission thus furnishes many causes for thanksgiving and hope. Converts to Christ have been won from almost all the islands. The Word of God has been rendered more or less into twelve different languages, and the islands rendered safe for settlers and for traders. A considerable amount of literature has been devoted to the islands and the missions. Some officers of H. M's. navy have published notes of their cruises. Naturalists, like Dr. McGillivray, in his "Voyage of H. M. S. *Rattlesnake*," and Mr. Julius Brenchley in his "Cruise of the *Curacoa*," have aided science. Travelers like Mr. F. A. Campbell, in his "Year in New Hebrides," and Mr. Julian Thomas (the "Vagabond,") in his "Cannibals and Convicts," have described the islands. The lives of Rev. G. N. Gordon, of Johnston, and Matheson, and Dr. Geddie have been published. The Rev. J. G. Paton has this year created a sensation by his thrilling autobiography,* such as has not been known since John Williams published his "Missionary Enterprises." The Rev. A. W. Murray wrote an account of missions in Western Polynesia thirty years ago. Dr. Inglis has issued two volumes of his reminiscences "In the New Hebrides." The "New Hebrides and Christian Missions," by the present writer, appeared in 1880.

* See an editorial notice of this work in our last number, page 524.—J. M. S.

THE STORY OF ELIZA AGNEW IN CEYLON.

[Having heard Miss M. W. Leitch, in London, tell the following story of the marvellous work done by Miss Agnew, in the school where the Misses Leitch became her successors, I besought Miss Leitch to furnish the narrative for the REVIEW, which she did, sending me the advance sheets of her forthcoming book, "Seven Years in Ceylon."—A. T. P.]

ELIZA AGNEW, OR ONE WOMAN'S WORK IN THE FOREIGN FIELD.

One day the teacher in a day-school in New York City, while giving a lesson in geography, pointed out to her pupils the heathen and the Christian lands, and she must have spoken some very earnest words to them, for then and there a little girl, eight years of age, named Eliza Agnew, resolved that, if it were God's will, she would be a missionary when she grew up, and help to tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years of age she was detained at home, because there were near relations who needed her care. But when she had reached that age, and her dear ones had been called away from earth to heaven, she was free to leave her home, and she went as a missionary to Ceylon.

Some years before this, when the first missionaries reached North Ceylon, they could not find, among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said, "What are girls good for, excepting to cook food?" etc. "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them, "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools, not only for boys but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were very unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influences of their heathen homes, and brought under daily Christian influences. But none of the people would send their daughters to her.

One day there were two little girls playing in the flower-garden in front of the missionary's house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the *wet* and the *dry*. The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. While these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary's house. It continued to rain all that afternoon and evening, and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbor's house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "She has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take the child and bring it up."

The missionary lady had been wishing for native girls to come to her, whom she might educate in a boarding-school, and here was a mother actually saying she might take her daughter, so the missionary lady thought that perhaps this was the Lord's way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write letters in the sand. By-and-by, some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought that this was some kind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents, seeing this, and that the little girl was well cared for and happy, soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of the Oodooville Girls' Boarding-School, which was, perhaps, the *first boarding-school for girls* in a heathen land, having been commenced in 1824.

After Miss Agnew went to Ceylon, she became the head of this boarding-school. She remained in Ceylon for 43 *years without once going home for a rest or a change.* When friends would ask her, "Are you not going to America for a vacation?" she would always reply, "No; I have no time to do so. I am too busy." Through all those 43 unbroken years, during which God granted to her remarkable health, she was too busy even to think of going home.

In the Oodooville Girls' Boarding-School she taught the children, and even some of the grandchildren of her first pupils. More than 1,000 girls have studied under her. She was much loved by the girls, who each regarded her as a

mother, and she was poetically called by the people "The mother of a thousand daughters." During the years she taught in the school more than 600 girls went out from it as Christians. We believe that *no girl, having taken its whole course, has ever graduated as a heathen.* Most of these girls came from heathen homes and heathen villages, but in this school they learned of Christ and of His great love, and surrendered their young hearts to Him.

Miss Agnew lived with us in our home the last two years of her life, when she had grown feeble and was no longer able to retain the charge of the boarding-school. We felt her presence to be a daily blessing.

Near the close of her brief illness, and when we knew that she had not many hours to live, one of the missionaries present asked her if he should offer prayer. She eagerly assented. He asked, "Is there anything for which you would like me specially to pray?" She replied, "*Pray for the women of Jaffna, that they may come to Christ.*" She had no thought about herself. All through her missionary life she had thought very little about herself. Her thought was for the women of Jaffna, that they might know Christ; that they might know that in Him they had an Almighty Saviour, a great burden-bearer, a friend that sticketh closer than a brother, one who had borne their griefs and carried their sorrows and could give their troubled, hungry, sorrowing hearts His own peace. At the very time when she was asking prayers for the women of Jaffna, every room in our house was filled with native Christian women who, when girls, had been her pupils, and they were praying for her—that if it were the Lord's will to take her then to Himself He would save her from suffering and pain. God heard their prayer, and she passed away like one going into a sweet sleep. The attendance at the funeral service was very large. Many native pastors, catechists, teachers, lawyers, Government officials and others, the leading men of Jaffna Peninsula, who had married girls trained in the Oodooville Girls' Boarding-School, came to the funeral service, bringing their wives and children. As we looked over that large audience and saw everywhere faces full of love and eyes full of tears, and knew that to hundreds of homes she had brought the light and hope and joy of the gospel, we could not help thinking *how precious a life consecrated to Christ may be.*

In hundreds of villages in Ceylon and India there is just such a work waiting to be done by Christian young women as that which, with God's blessing, Miss Agnew accomplished in the Jaffna Peninsula. Heathen lands are open to-day as they have never been open before. The women of heathen lands need the gospel. The stronghold of heathenism is in the homes. Many of the men in India have to some extent lost faith in their old superstitious creeds, but the women, who are secluded in the homes, cling to the heathen worship. What else can they do? They must cling to something, and the majority of them have not heard of Christ. They are teaching the children to perform the heathen ceremonies, to sing the songs in praise of the heathen gods, and thus they are molding the habits of thought of the coming generation. Some one has truly said, "If we are to win India for Christ, we must lay our hands on the hands that rock the cradles, and teach Christian songs to the lips that sing the lullabies, and if we can win the *mothers* of India to Christ, her *future sons* will soon be brought to fall at the feet of their Redeemer."

There are in India 120 millions of women and girls. How many lady missionaries are there working among these? In the report of the last Decennial Conference the number is given as 480, counting those of all Protestant missionary societies. Might not more be sent to that great work? We are told that there are a million more women than men in Great Britain. Could not

many of these be spared from their homes, and could not some possessed of private means go on a self-supporting mission to this great field?

Think of the 21 millions of widows in India. What a terrible lot is theirs! They are regarded as under a curse. They are doomed to innumerable hardships. It is deemed meritorious to heap abuse upon them. It is thought the gods are angry with them, and that the death of their husbands is a punishment on them for some sin committed either in this or in some previous life. Their lot is so hard to bear that again and again they have said to the missionaries, "Why did the English Government take from us the right to be burnt on the funeral pyre with our dead husbands, for that were better than what we have to endure?" But Christian women could give to these widows of India the gospel with its message of hope, and before the brightness of its shining the darkness of their despair would flee away. The knowledge of the love of Christ would help them to bear their otherwise intolerable burdens. Let us remember that Christ has told us that whatsoever service we render to the least of His little ones, He will regard it as done to Him, and whatsoever we leave undone of that which was in our power to do, He will regard the neglect and slight as shown to Him. *Are there not many in darkness to-day who might have had the gospel had Christians done what they could for them?*

Failure to realize responsibility does not diminish it. Zenanas which forty years ago were locked and barred are to-day open. Especially is this the case in towns where there are Christian colleges. Wherever the Hindu men have been educated in these mission colleges, they are now willing, and even desirous, that their wives, daughters and sisters should be taught. We have been told by Hindu gentlemen that there are many educated men in India to-day who are convinced of the truth of Christianity, and would confess Christ were it not that a wife or mother, who has never been instructed about Christ, would bitterly oppose their doing so.

Shall not Christian women who owe so much to Christ be foremost in doing the work allotted to them? What a consummate blunder to live selfishly in this generation! Are we giving the best we have to Christ and to His cause? Christ says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Did Christ only mean that for those who lived hundreds of years ago, or does He mean those words for us to-day? In the presence of a thousand million heathens and Mohammedans needing the gospel, with multitudes in heathen lands losing faith in their old beliefs and asking for the new, does He not mean those words to-day? Does He not ask that our time, our money, our influence, our friendships and our *entire possessions* should be laid at His feet, consecrated to His service, placed absolutely at His disposal? Opportunities such as we have to-day, if neglected, may not come again.

It is said that when the decisive hour in the battle of Waterloo came, the English troops were lying in the trenches waiting for the onslaught of the enemy. They had been ordered not to fire until the French were close upon them, and while they lay there in silence, Wellington rode up and down the lines, saying over and over again, "What will England say to you if you falter now?" One old officer declared that he said it a thousand times; but it is no matter how many times he said it, it was burned into those waiting troops till they felt as if they were lying under the very walls of Parliament, and when the command was given, "Now up and at them," every man felt that the honor of England was in his hands, and he was invincible.

Do we not hear the voice of a greater Leader saying, "Be thou faithful unto death, and I will give thee a crown of life"? What will the result be if we falter now, if Christians are worldly now, if they are Christians only in

name but not in deed, if they only say "Lord, Lord," but do not the things which Christ says? What will Christ think of us if we are not brave and true now?

Let us, at Christ's command, be ready to go forward, for the battle is not ours, but Christ's. Surely we will do well to place ourselves on His side, for we know that in the end His cause shall prevail. We know that all darkness and every evil thing shall be swept away, and that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Lord Northbrook recently, at the meeting of the Church Missionary Society, referred to his feelings at hearing Handel's "Hallelujah Chorus" sung. He said it was not so much the music as the words and thoughts that thrilled him. The greatest of all musical creations was inspired by the faith that from sea to sea, and to the ends of the earth, His dominion shall extend, and that from every part of this earth shall yet arise the choral shout, "Hallelujah, for the Lord God Omnipotent reigneth." That is the grander chorus, of which Handel's Hallelujah is but the faint and distant anticipation. It will combine the voices of all loyal, loving saints of all ages, nor is there in all the world, in the obscurest hovel of poverty, one humble soul that prays "Thy Kingdom come," that lays consecrated offerings on the altar of missions, who shall not join that final anthem as one who has helped forward the great consummation.

[NOTE.—This book, "Seven Years in Ceylon," which is to be published by Partridge & Co., will be a very valuable contribution to missionary literature. It is not unknown to our readers that the Misses Leitch have been for some years endeavoring to collect money to establish a "Jaffna College and General Medical Mission in North Ceylon." Already considerably over *one-half* of the £30,000 they set out to secure has been raised, nearly one-eighth of this sum being given by a dear American friend. Any contributions forwarded to us for this noble enterprise we will very gladly undertake to send on to the Misses Leitch.—EDS.]

A CHINESE SECRET SOCIETY AND ITS INFLUENCE ON EVANGELISTIC WORK.

BY J. STEWART HAPPER, NEW YORK.

Evangelistic work among the Chinese in America has justly been characterized by those acquainted with it as being one branch of Christian work which has more discouragements and fewer visible results than almost any other mission effort which the Church is now engaged in. In a paper in the REVIEW last year, the reasons for this statement were very fully considered, but for lack of space no mention was made of a force at work among the Chinese, which is, perhaps, the greatest obstacle to the Christianizing of the heathen in our midst; and this opposition is all the more dangerous because of the secrecy of its nature, the fear in which it is held, and the impossibility of obtaining definite proof as to its real character, scope and influence. The *Yee Hing*, a Chinese secret society which flourishes in this country, with lodges in almost all the large cities, has come to be regarded by those who know the Chinese, and especially by us who are able to understand their language, as a most potent force for evil, and a powerful antagonist to all that is good.

Our information in regard to this organized body is still limited; for though we see the results of its methods, and oftentimes meet with victims who have suffered at its hands, it is hard to get at the facts when superstition, fear, and the policy of self-preservation are combined to conceal the truth. It has been my lot to come in contact and in open conflict with this society at various times during the past five years, and what I have learned of its nature may be of use in enabling others to recognize this great enemy to the work which we are trying to do for the Chinese in the midst of us.

The original of the *Yee Hing* Society is known in China as the *White Lily*,

or *Triad* Society. It was at first a band of native Chinese, united by the most sacred and binding ties in an effort to restore the native dynasty and overthrow the Manchu rule. Its existence was, prior to the rebellion, headed by *Hung Siu Tsuen*, the semi-Christian fanatic, and, though his object was the same as theirs, he was so opposed to their practices that they left him and sided with the imperialists. So stringent are the existing laws against the society in China, that it is sure death for a man to belong to it; hence we hear very little of it in China itself. Of this parent society, Dr. Williams, in his "Middle Kingdom," says, "The Triad Society is comparatively peaceful throughout China proper in overt acts. . . but in Siam, Singapore, Malacca and the Archipelago, it has become a powerful body, and great cruelties are committed on those who refuse to join." This statement of his is borne out by the fact that in these different places its evil character and practices are so well recognized that laws have been passed against membership in it similar to the laws in China, though the punishment is not so severe.

When the Chinese came to this country in great numbers the society was brought with them, and, owing to the degree of freedom found here, it has flourished and spread all over the land. Membership in the society is openly admitted, and its character is explained to the newspaper reporter or to the Sabbath-school teacher by the statement, "It it just like the Freemasons." Whether there are Freemasons in China or not, is a question for sinologues to decide, but there is no more resemblance between the Freemasons and the Yee Hing Society in this country than there is between the Grand Army of the Republic and the anarchist agitators. This can be proved by its form of initiation and by its acts.

From the ritual, which for a time was in my possession, I gained the following account of what it requires of its members: The applicant for membership is sworn to secrecy, taking a solemn oath by which he imprecates death to himself if he ever divulges the secrets or refuses to obey the orders of the society. Before going through the binding rite of initiation he is required to run the gauntlet of the members present, who, if they have any old grudge against him, are supposed to take it out in striking or beating him as he passes between the two lines. After this no one is supposed to remember any past offenses. The initiate then takes an oath to lay aside all obligation to "father or mother, wife or children;" he will consider the demands of the society supreme, even if he be called on to commit crime. A ceremony called being "born again" is then gone through with, and as a final seal upon the whole initiation each man pricks his finger until the blood flows, the different drops are collected in a basin of water, and each member takes a sip from the mixture, thus symbolizing their close union as a sworn band of brothers. The leader is called "*A-ma*" (mother.) It is on account of this giving up of the claims of filial duty that the society is so abhorred by the better class of Chinese. In one village in the Canton province, the elders passed a law that any member of their clan who should thus give up his allegiance to his parents should be buried alive if the facts were discovered. It is said that one man was thus buried, his own parents assisting and justifying their course by saying that he might as well be dead in fact as in effect. It is needless to add that few members of the society are gained from the emigrants from that village, so great was the deterrent effect of this punishment.

The society has long since lost sight of its original purpose—the overthrow of the Manchu dynasty—and now it uses the power it has for the personal advantage of its members. Skilled in the tricks of the law, unlimited in their ability to manufacture testimony and suborn perjury, they stop at nothing to

effect their aims or to punish those who withstand their impositions. In the ranks of its members are to be found competent interpreters, whose knowledge of our language enables them to be perverters of testimony as well. From the ignorant laundrymen who do not belong to the society the society demands money for protection, and they find it cheaper to pay than to resist. There are, doubtless, many of its members who have joined under a misconception of its character, for they represent themselves to be a co-operative benevolent society, whose aim is to befriend and care for the Chinese; but when a man has once joined, fear of the consequences prevents his leaving. If superstitious he dreads the breaking of his oath, if not he fears the vengeance of the members, who stop not at murder.

Many instances might be given to prove the above assertions. The most signal exposure of the workings of the society was made in a celebrated case at St. Louis in 1885. The *Chu* clan, who are very powerful in this country, had dared to oppose the *Yee Hing* Society. A charge was made against six of their members which involved the life of the accused. For seven weeks the opposing factions fought daily in the courts. Testimony was adduced which proved that members of the society in New York had admitted in their meeting that the charge was false, but the men must be punished for daring to oppose the *Yee Hing*. The perfect manner in which witnesses were instructed, and their absolute disregard for truth, were well shown at this trial. A dramatic scene was enacted one day, when one of the coolest witnesses was suddenly shown the ritual of the society, which he supposed was safe in New York, and was asked its meaning. So great was his dread of the book, which private members are not allowed to see, that he shook and trembled, and refused to read it. Yet a week afterwards, he calmly swore that he knew nothing about such a book, and had never seen it! By great exertions, the accused men were finally saved from the unjust charge, and a most signal victory was obtained against this secret, powerful, Proteus-like enemy.

The influence of this society, while in many instances seemingly favorable to Christianity, is in reality both actively and passively opposed to anything that is good or Christian. In many of the schools for the Chinese we find a majority of the members are from the *Yee Hing* Society. Knowing the advantage that a knowledge of the language gives them, they are more anxious to learn than are their duller companions. Having cut adrift from the teachings of Confucius, in regard to filial duties at least, they are more progressive and anxious to become acquainted with our manners and laws. At the same time, they are usually the proprietors or managers of the opium joints and gambling dens, which are the greatest objections to the Chinese living among us, and from the very nature of their ties it is impossible for them to become Christians as long as they consider their oaths binding. Many of them have made a profession of Christianity, but it cannot be for the truth's sake, but because they appreciate the advantages of the moral support they receive from hood-winked teachers and zealous pastors.

Not only are the members of this society unpromising objects for Christian effort, but they prevent other Chinese from coming to the schools. If the object of their dislike is not sensitive and still insists upon coming, they will even force him to leave the city by a series of persecutions. At one time, in a school of which I was superintendent, such a persecution was commenced by means of a false charge in a court of law. One of their own members came to me and confessed that the charge was false but he would have to swear to the lie, as he dared not disobey his superior. By my intervention their designs were frustrated, though for a time the enmity of my scholars who were

members of the *Yee Hing* took the form of violent maledictions against me and absence from school. It is said—and there seems to be good ground for the statement—that there is a sub-order of the society, composed of "hatchet men," who will commit murder at the command of the officers of the society. An attempt, at least, at personal violence was made in this city, at the very doors of the Tombs Police Court, when a Christian Chinaman was assaulted after a case was tried where he had successfully testified against some members of this society who were arrested for gambling. For months a reward was offered for the heads of two Christian Chinese, and I have reason to believe that my own life was in danger for a time, if wishes could have effected my death.

This society and its influence is not confined to this country alone. In a report of the work among the Chinese in the Hawaiian Islands for 1887, I find the following paragraph: "Another most injurious influence, and one of the most hostile to the spread of Christianity, is the prevalence of a strongly organized *secret society* which extends all over the group (of islands). While in China it is at the risk of life that a man joins it, here it exists and flourishes in the most unblushing manner. It is a prolific source of evil among the Chinese, and is calculated to harden them against any good influences which otherwise might be brought to bear upon them. Our Christian converts are often called upon to suffer its persecution, and fear of its power is calculated to deter others from joining our ranks."

Much more might be said in regard to this evil agency, but enough has been said, I think, to expose the enemy, and therein consists the remedy for the evil. An open foe is more easily defeated than a secret one, and when the secret society masquerades as a benevolent organization, when its members are equally prominent in the Sabbath-school, and, more secretly, in the gambling house and lodge room, then it is that the most harm is done. Let all who work among the Chinese look carefully into the motives of those who wish to profess Christianity, and find out all they can in regard to them. We do not wish to decry results, but better one genuine convert than hundreds who join from wrong motives. It is true of this field as of every other, that the wheat and the tares must grow together till the Judgment Day, lest violence be done to the wheat; but as far as human judgment can decide, it seems impossible for a Chinaman to serve God and the *Yee Hing* Society.

II.—GENERAL MISSIONARY INTELLIGENCE.

Student Volunteer Movement for Foreign Missions.

A little circular has just been received announcing Summer Schools for College Students. Northfield, Massachusetts, is the location for the World's Students' Conference, which, by the time this magazine goes to press, will have been held on dates June 28th to July 9th, inclusive. The second summer school will be open for students at Chautauqua, N. Y. (about thirty miles from Buffalo), on July 19th, to continue twelve days. Lake Geneva, Wisconsin—said to be by many tourists the most beautiful lake in America—will attract students from the Western States, and a Conference for Christian Activity and Bible Study, which will be held on the finely located camping grounds of the Western Secretarial Institute.

In attendance at Chautauqua and Lake Geneva will be student volunteers in great numbers and from all sections of the country: from abroad, returned foreign missionaries who are wide awake, consecrated and enthusiastic; from home, Rev. Arthur T. Pierson, D.D., who has been so mightily used by the Lord both at home and abroad; Mr. Robert P. Wilder, Mr. Jno.

R. Mott and Mr. Robert E. Speer will be in attendance at one or both of these conferences.

Chautauqua and Lake Geneva will be rallying points for student volunteers to gather this summer; hence we would urge volunteers to come if possible. Let no men with tired brains, who are just free from college work, suppose these conferences are conducted on the cram system and offer nothing but Bible study, sermons and prayer meetings; on the contrary, abundant time is allowed for reflection and for social intercourse and recreation in the form of out-of-door sports. Fellows whose "funds are low" (and few students are flush at the close of a college term) need not be deprived of the privilege of attendance: the railroads offer cut rates, and opportunity will be given, as in the past, for men to earn their expenses by a few hours' labor each day in dining-room service.

Perhaps no man is better able to determine the needs of volunteers than Mr. Speer, the Traveling Secretary, and by needs I mean requirements for effective spiritual service. He says:

"Briefly, the needs of the volunteers are to-day: (1.) *Information*—intelligence for themselves and to distribute. They cannot work unless they have something with which to work. (2.) Determination that, whether the Board accept them or not, they will have *the gospel preached in the untouched lands even though they die.* (3.) *Inspiration* —they need to glow with the Lord's life."

Truly it is just this inspiration, this glow that comes from contact with the Lord's life, that we need above all things else. As volunteers, yes; as obedient, loyal sons of God, we ought to bring ourselves in touch with the men and the means which He so graciously uses in the furtherance of His great ends. But, above all human aids and instrumentalities, the Spirit of God is promised at these conferences. He will not fail us. And again, for His Kingdom's sake, volunteers, Come!

Mr. La Flomme, a volunteer, whose enthusiastic presence and spirited addresses will be remembered by the boys who were at Northfield in 1887, writes recently from Tellomonchili, India, to a volunteer:

"I know the Lord has blessed you. And now that I see He is as wonderfully blessing Speer, I know it is not your work, or Speer's, or Forman's, but it is of the Lord God. Our great longings of two years ago, that the volunteers might pull together, have been satisfied. To see the grand enthusiasm with which they are sweeping forward is, in the promise of God, one of the most inspiring sights imaginable to men who are working away beyond their strength, because they expect reinforcements soon. And that is the position of our foreign force. They are like Wellington at Waterloo, fighting a stubborn fight against fearful odds; and as he prayed for night or Blucher, so they are looking for the coming of the end, or of help. And we have not looked in vain. How the forces are pouring into the foreign fields! But though the numbers of foreign workers have vastly increased, yet only the advance guard have deployed upon the great plain of this world's need, and only here and there has a breach been made in the towering bulwarks of heathen unbelief and Mohammedan opposition. Our Christian churches must send out the sinews of war. This work is so peculiar and so vast that for the fighting force the base of supplies must be the home land—not for long, let us hope, but until the present crisis be past, and the ingathered converts are able of themselves to take up the work and push it ahead unaided."

During the college year, Mr. Robert E. Speer, our Traveling Secretary, has visited 65 colleges, 17 theological seminaries, 7 schools, 8 State universities, 7 normal schools, 7 Young Men's Christian Association State conventions, 3 Young Women's Christian Association State conventions, the New England College Conference, and also addressed meetings in 45 churches and 10 young peoples' societies. About 350 meetings in all were held. There were about 1,000 new volunteers secured, and $8,500 pledged to work abroad.

MAX WOOD MOORHEAD.

Notes on Africa, by our English Correspondent.

Portuguese Departure from Nyassaland.—Touching affairs at Mandala and Blantyre, Mr. John Moir, of Edinburgh, wrote, on May 14th, that he had just received letters from his sons, reporting quietness in the lately disturbed districts, and the exultation of the natives at the exit of the Portuguese.

—Experiences on Lake Nyassa.—That noble missionary surgeon and worker, Dr. Kerr Cross, has returned to Great Britain on a furlough. He describes the field of labor which he has occupied some four or five years, at the extreme south end of the lake, as a marvellously beautiful country. Every black man's village was a banana grove, kept in the most perfect order and cleanliness. Cattle, grain, and everything that a negro sets his heart upon as of value, was found in abundance. The people themselves were of noble character, and anxiously awaited the gospel. Schools for the children were popular. The great curse of the region was slavery. In its domestic aspects it was unknown. The slavery which the missionaries witnessed was practised by the Arabs. They had recently instigated the Awamba, a large tribe inhabiting a tract of land northwest of Bangweolo, to ravage the areas to the north, south, east and west. The guns which the Arabs put into their hands to hunt slaves were old British weapons. For a gun the Arabs could buy a young woman, and youths, boys and girls brought certain quantities of gunpowder. In one instance the Awamba carried out a horrible raid on a village. They first set aside the grown men for slaughter, after the women and boys, girls and cattle had been secured. The fate of the poor fathers and husbands could scarcely be related. Placed in a row, their fiendish captors chopped off their heads one after another. The hapless women, youths, girls, and children were bound by forked branches attached to their necks, and in this cruel fashion were driven from day to day until sold to the slave-dealing Arabs. With such daily occurrences, crimes and horrors, Ethiopia stretches forth her hands to God and man for deliverance.

—"An Awful Land"—Rev. J. L. Rogers, laboring at Stanley Pool, Central Africa, among a race called the Batekers, describes their habits and his own trials to a friend in London: "They are very wild and given to fighting. They always go about with their knives and spears, ready to kill anyone. In fact, one has to be very careful in walking among this people. I am on the best terms with all the natives. The people buy slaves, and fatten and kill and eat them. This is an awful land to live in. During my stay here I have had nine fevers."

—North Africa Mission.—It appears from the annual report of the Pastors' College that Mr. Spurgeon has launched his promised missionary society, of which the first agent is located at Morocco, in conjunction with the North Africa Mission. The society's income amounts to £600. Its course turns upon the replies to appeals for co-operation. Apart from a generous response laborers cannot be sent forth. Several of Mr. Spurgeon's students are being trained for the mission field.

—Another Missionary Martyr.—Of that heroic Cambridge band of four members, under the leadership of Douglas Hooper, who sailed from England for Mombasa on the 23d of January, Joseph Dudley Musson Cotter, of Trinity College, Cambridge, was a fellow-comrade. His friends recognized in him the qualities of integrity, courage, ability and devotion, in rare measure. These were laid with joy on the missionary altar in Uganda —the land of the martyrs. On the threshold of the King's conflict he has been translated at the early age of 24. Following the news of Mr. Mackay's

death, this intelligence appeals with sad earnestness for more consecrated standard-bearers.

—**Dr. Felkin on Uganda.**—In two current articles, entitled "A Ten Years' Review," Dr. Felkin lays stress upon an element prejudicial to the pacific evangelization of this extensive territory. His views will be indorsed by those who have followed the course of events in Uganda. He writes:

"Uganda has been convulsed by the throes of intrigue and war. Mtesa is dead; Mwanga, after reigning a short time, was deposed, and has only recently been re-established upon his throne; was again deposed, and the country is the scene of fierce warfare. These disturbances have, however, served to show the hold Christianity had taken upon numbers of the people; and surely the heart-rending history of the fierce persecution and noble martyrdom of so many of the native Christians is the strongest possible reply to those who so ignorantly opine that Christian missions are a failure. It must, however, be noted that it was, in all probability, the fact of Protestant and Roman Catholic missionaries both working in the country that caused a considerable amount of the disturbance. One cannot help believing that in uncivilized countries, such as Uganda, missions of various denominations should not encroach one upon the other. Probably ecclesiastics may differ on this point; still, it can hardly be doubted that had the Protestants, who first entered Uganda, been permitted to carry on their work without the disruption caused by the subsequent introduction of an apparently new religion, much would have been different, and the undoubted advantages which the Protestants possessed in 1880 might have served to prevent the intrigues which led to such loss of life."

—**England and Germany in East Africa.**—For many years past the trade of Eastern Central Africa, stretching into the interior, had been carried on by British subjects—Indian traders from Bombay. These traders formed depots, or settlements, along the trade routes of the interior, and established commercial enterprises that resulted in an ever-increasing trade in ivory, india-rubber, and other tropical products, which steadily grew under the fostering influence of Great Britain.

Thirteen years ago the Sultan of Zanzibar offered Sir William MacKinnon a lease for seventy years of all his customs revenue, together with sovereign administrative powers over the whole of his African continental dominions; but the Foreign Office did not give sufficient encouragement to the enterprise, and the reply to an application for necessary authority and support was so guarded that Sir William MacKinnon did not feel himself justified in continuing the negotiations.

The discoveries and explorations of Livingstone, Burton and Speke, Speke and Grant, Baker, Stanley and Thomson, make it manifest that no other nation can bring forward such claims as Great Britain to having its fair share of Eastern Central Africa, whether from the standpoint of first discovery, or from the trade and commerce that has been created in these regions.

After the Conference of Berlin in 1885, Great Britain and Germany joined in a mutual convention, having for its object the subdivision of Eastern Central Africa into what are termed spheres of British and German influence. In this subdivision Germany obtained the larger share of the territory. The reason for this surrender of the greater area, with the large and prosperous trade built by British energy and capital, has not been explained. If it was an act of generosity to further Germany's colonization measures, the fact that tropical Africa cannot be colonized by white people was not considered. The development of Central Africa must for some years depend upon the commerce and trade which can be created; and its real value to any country is the opportunity it affords for the employment of capital, and the demand it creates for manufactured goods. Here is a point of real importance to the people of Great Britain.

Trading companies, the Imperial British East Africa Company and the German East Africa Company, were formed to administer and develop their respective areas. Unfortunately the German enterprise roused the hostility of nearly the whole population of the coast-line; but Lieutenant Wissman, who was dispatched as the special agent of the German Government, by his prudence, energy, courage, and his knowledge of the natives, has suppressed these hostile demonstrations. The British company avoided the

troubles into which the German company had fallen; and this may be the cause of a somewhat unkindly spirit which has been shown by the Germans in East Africa against everything British. No one believes that this feeling is shared by the German Government, but the action of some of the German officials indicating a desire to squeeze the British down to the coast, and ultimately out of East Africa altogether, and the course attributed to Dr. Peters by a German newspaper, are evidences of the animus and hostility among the German element of East Africa, and which sometimes finds an echo in a portion of the German press.

These irritating and useless manifestations should cease; they breed a bitter feeling where there ought to be a healthy rivalry; they prevent co-operation where there ought to be union; and unless checked, they will destroy that united effort of two great nations by which Eastern Central Africa can be rapidly and peacefully developed, the slave-trade destroyed, and the influences of Christianity encouraged and fostered. Let each respect his neighbor's landmark; and if Germany will hold out the right hand of peace and good-will, no one will clasp it with more sincerity than her fellow-workers in East Africa. True union means true strength.—*Nineteenth Century.*

—The French in West Africa —The French policy of extending, so far as they can, into the interior from Senegambia, is systematically followed out. The Niger having been reached at Bamako, their expeditions down the Upper Niger have brought Tombuktu within their sphere of influence, and they are now feeling their way southward to the Gulf of Guinea. Captain Binger's expedition (1887-89) has explored a large territory to the south, almost unknown before. The watershed between the Upper Niger and the rivers flowing southward to the Gulf of Guinea is not, he regards, a mighty range of mountains, but merely rising ground. The town of Kong, probably unvisited before by any European, was reached. It numbers from 12,000 to 15,000 inhabitants, exclusively Mohammedans, and is a great trade centre. Thence he found his way to Salaga, on the Volta, a position which the Basle mission has also reached from the Gold Coast. It can scarcely be supposed that the British Government on the Gold Coast will admit further extension in this direction. Further west the way may be opened from Kong to the French possessions on the Ivory Coast, thus shutting out Sierra Leone and Liberia from further extensions. This position, as regards the interior, would be strengthened if Dahomey also could be reached from the north. Meanwhile, from Porto Novo, the River Wheni has been ascended as far as Affamé, ninety-eight miles from the coast. There has been a collision with Dahomey, occupying the right bank, and it is probable that a French expedition may be sent into Dahomey. The French, it is said, are about to occupy Whydah. If so, the sooner Yoruba is under direct British influence the better for British trade and also for our missions.—*Church Missionary Intelligencer.*

— Useful Literature Society in India. A telegram from Calcutta, dated April 6th, gives the information that the Governor General in Council had read the letter from the Society's Provisional Committee with much interest. The object of the society had his cordial sympathy and approval, for which he promised a grant of 500 rupees per mensem from Imperial funds, provided the society was established with a definite programme, holding out prospects of success. The Lieutenant-Governor's answer expressed approbation, with the reservation that it would be necessary to ascertain the requirements and probable resources of the society before a grant could be made from provincial exchequers. At the meeting held in Calcutta the indefatigable representative from England, the Rev. James Johnston, gave an account of his success in founding identical societies at Madras, Bombay, Lahore and Allahabad. He stated that the purposes were the cheap reproduction in India of standard English and vernacular works, and to stimulate the habit of reading by establishing libraries. The scheme has aroused English sympathies, and in London it was suggested a similar society might be formed. It was urged by the Bishop of Calcutta that the lead must be taken in India, in which case the society in England would be an auxiliary only. A plan of operations was deputed to a subcommittee. For the growth of this

laudable movement a considerable sum has been already subscribed. — *Our English Correspondent*

—**Continental Evangelization.**—The Rev. Charles Merle de Aubigne (son of the celebrated author of the "History of the Reformation"), a missionary pastor in Belgium and an eloquent speaker in the English tongue, has lately commended the work of evangelization in France, Italy, Spain and other European lands. Himself a Swiss, and a native of classic Geneva, he has for some years sought the conversion of Romanists in Papal countries. In the Continental Catholic kingdoms, where the people knew little save the darkness of Rome, the workers were apt to become despondent on measuring the strength of the forces arrayed against them. The faith of the evangelical heralds was revived by a visit to the Protestant country of England. In Great Britain the Gospel of Christ had attained a strong footing, and, consequently, the Protestants of other lands were accustomed to regard England as the very incarnation of Protestantism. Might the day never dawn when the Church of Rome, which was trying to bring her back to the Papacy, would transform England into a Roman Catholic vassal! England was and must remain Protestant. In a Protestant land the people knew what the Bible had done for them, and were determined not to let it go. Belgium, the field of his labors, was one of the darkest of Roman Catholic lands on the face of Europe. That had not always been its reputation. In the early Reformation periods the Protestant spirit which evinced itself was crushed or driven out by persecution. Fifty years back the name of Protestant was scarcely known there. Now the Egyptian darkness was again passing away. A native Protestant church was established, composed entirely of those who were formerly Roman Catholics. Little by little some 26 congregations had been formed, embracing not less than 7,000 people. For that harvest of fifty years' work they might thank God. The Walloon provinces were more accessible to the gospel than the Flemish, and by the working classes especially the faith once delivered to the saints was acceptable. The result of this was a vast improvement in the social condition of the people. The curse of drink was unhappily widely prevalent. There were nearly 140,000 drink shops distributed among a population estimated at four millions. That was at the rate of one to every thirty or forty of the inhabitants. Striking evidence was supplied of the influence exerted by the gospel in creating temperate and sober habits, and considerable improvement in various modes of life. Their movement continued to make encouraging progress. It was growing day by day, and whole villages were coming over to the Protestant side. They believed that much greater things would be witnessed, and that thousands would yet turn away from the Church which had left them in error, to accept an enlightened, evangelical faith. — *Our English Correspondent.*

South America. — **Strategic Points.**—Spanish American civilization, while shaped largely from the cloister and the throne, has been in fact an organic growth from vital germs. It follows the path worn deep by the tread of all the Latin nations, from the theoretical to the practical. The dreamer of yesterday is the autocrat of to-day; and loyalty to "the idea" for the time prevailing is the test of a man's usefulness, if not of his right to exist in his day and generation. If we judge the future by the past, we must expect to find in the prevailing philosophy the prophecy of the things that are to be. The lever that moves that world must find its fulcrum in the school text-book and the professor's chair.

This view does not belittle preaching or any other work distinctly evangelical. It means that the evangelical philosophy must conquer the centre before it can control the extremities. "The idea" prevailing must be distinctively Christian before the institutions

and the life can be ordered by Christianity. It means also that when the centre is conquered by Christianity then the Christian influence will flow forth into all the ramifications of life and activity as certainly as sweet waters from a pure fountain.

One of the first necessities in Spanish America, then, is to *command the attention of the college students*. Here, more than anywhere else, is plastic material. But it is material rapidly hardening and soon to hold with great tenacity the impressions it is now receiving. The fine logical powers and phenomenal devotion to its ideals which characterize the Latin mind, will build for them and their country a future nicely adjusted to the foundations now laying. Here, then, is the supreme opportunity to control the future through the present. The means of such control will be in hand whenever our missionaries are equipped for this work. Until that time the citadel is in the hands of the enemy, and we can hope for only occasional and minor advantages. The old civilization is built on Romanism. The new threatens to take for its foundation some form of anti-Christian speculation, inclining now to idealism, and again to materialism. If we would determine its form to be Christian we must press forward to the place where the determination is made, and that is in the college.

Another strategic point is more likely to be overlooked. I have elsewhere called attention to the fact that one fatal defect of Spanish American social organization has been the want of a middle class—intelligent, conservative, respected and self-reliant, such as is formed by our mechanics, farmers, etc. This fault it inherited from the feudalism of Spain, so strongly influenced by its contact with Oriental modes of life. The evil increased by the circumstances of the conquest and of the colonial organization which lifted the artizans coming from Europe into the aristocracy and forced those native born into the servile class. The presence of slavery drew the lines more sharply and stamped labor indelibly with the stigma of disgrace. So there has always been in Spanish America a chasm broad and deep between the two extremes of society, and the workingman has been relegated to the lower class.

The state of affairs here hastily outlined has been a great hindrance to mission labor. Where shall work begin? With the aristocratic and influential class? But, has a people ever been evangelized by an effort from that side? Shall a start be made with the lower class? Alas, who has faced the problem without losing all heart in view of the abject and hopeless servility of these poor and unhappy people?

The old bonds are yielding and breaking away. The abolition of slavery, the surrender of class privileges, the spread of republican ideas, closer contact with Protestant civilization, and the necessities of material improvement and development of natural resources, are influences working together to bring forward the despised laboring man to a new position of importance and power. Here, then, is our second strategic point, *Get hold of the middle class*, for it is destined to play an important, if not a leading, part in the future history of Spanish America.

In some regions the land is in small holdings. The people are independent, industrious and well housed. Such communities, once won, will reward the labor spent on them far better than those whose character is servile and without ambition. In some of the cities the artisan class is coming to self-consciousness. It has its distinctive dress, combines, if it does not organize, and is recognized as an element in politics that must be cajoled. Unless it be in the school-room, there is no better vantage ground in all the land.

Our objective point is to secure to the reorganized society the best elements of Protestant civilization. If the artisans are to have a large influence and are to furnish, as is inevitable in a republic, a fair share of leading men, then it is of the first importance that we put forth our efforts toward making them ideal citizens of a republic. To this end three particulars must be secured.

The first is to elevate the artisan in intelligence and skill. The second is to impart to him the principles of a sound morality in private, social and public life; the safety of a republic is in the intelligence and morality of the masses. The third point is to free labor from odium. The artisan must feel the dignity of his calling and command universal respect.

Now I believe it possible to secure all these points by one move, namely, the establishment, under mission auspices, of artisans' schools—technical, trade, manual labor, or whatever they may be called. The very possession of such schools would lift labor to a new plane of dignity. Even a little

acquaintance, of a really practical character, with mathematics and science would make a new man of the Spanish mechanic. And I would emphasize, even from a secular point of view, the moral, *i. e.*, the religious, training of the students. For, after all other matters have received due credit, the fact remains that what the artisan needs, more than all else, to make him industrious and trustworthy and fit him for higher usefulness as a citizen, is a true morality.

But could such schools be made a success? Undoubtedly it would be in each case an experiment, whose outcome would depend on local circumstances and individual fitness. But if modeled after similar schools that have passed the experimental stages, and if held steadily to a missionary purpose, I do not hesitate to say that they give an almost certain promise of the very highest usefulness as a missionary agency.

Are there not some at the centres of influence who will make a move to get the great corporations that are pushing out into these countries, whether as railroads, canal enterprises, or otherwise, to make this work a part of their undertaking?

REV. WILLIS WEAVER.

Union Star, Mo.

Syria.—Mr. Lethaby in Moab. These devoted and solitary workers, Mr. and Mrs. Lethaby, are doing excellent work in the land of Moab. "It is," Mr. Lethaby says, "one of the most beautiful and fertile bits of the earth's surface. But, alas! as of old, there is a 'burden on Moab,' and it can be stated in three letters: S-I-N. That burden upon the land is terribly real; the Turk will not allow the sugar to be grown; the Arab has not the sense to plant and gather the cotton crop; where ten hundred thousand sheep might live, not one hundredth of the number are to be found; where a million quarters of wheat might be given to help to feed your four millions of mouths in London, there are thousands of acres lying idle, and all because sin has specially desolated this goodly and pleasant land. Two great sins of ancient Moab were *pride* and *cruelty*. And it is so to-day. A full-grown Arab of these parts, whether he be a sheikh or a beggar, is full of pride from head to foot, and continually shows it. Many of the men are too proud to work, but they are not too proud to steal or to kill; and the cruelty of the fathers is visited on the children 'unto the third and fourth generation.'"

Writing from Kerak, September 20, Mr. Lethaby relates some of his difficulties. "Our native teacher left us a short time ago without bidding goodbye, so now all the work is in our own hands; and we needed further help, even when we had some one. It is astonishing what we have been able to teach the children since their 'teacher' departed. But these have been terribly trying times to us. The Roman Catholics are working hard to build their church, have subsidized the chief's family and the parents of the children; and one day Mrs. Lethaby and I had a tough job. The two brothers who had been taught the most were to follow those who had been stolen from us; the older one was so unwilling that he would not go home. I could stand it no longer; so my wife and I went to the Latin priest, denounced the conduct before him and all there. Blandly he denied all he had done. I then went to the father of the boys, told how the priest had contradicted the whole, and how that was what he might expect throughout from that source. After dinner the older boy came back, and both have been regular ever since; but of course it is like keeping school in an earthquake."

In a letter of later date Mr. Lethaby tells of other troubles: "Last Sunday week we had a fearful scene; two Christian tribes hurling big stones and drawing weapons against one another: as a result, hours of work for Mrs. Lethaby with more than one man, but happily no death. The Moslems came in and separated these Christians(?) who began their struggle at the close of the afternoon prayers. These are some of the little things we have to go through, and trust through! But you can form some idea of the com-

pensatory joy when we have read *through* for the first time the Gospel of Mark in Arabic to these little ones. While they knew that Jesus was crucified, the narrative was, until this week, unknown; and as, after reading the day's verses, I have detailed and impressed the circumstances, it has been a treat to watch the faces and attention of these little Bedouins. Mark xvi:16 they have added to-day to their stock of memorized texts. They now know the whole of the 90th Psalm, and say it beautifully, and are learning Psalm viii. To teach the Bible *here* is different from teaching it in London; how they revel when a fact or a word really comes home to them! And I can honestly write, how I revel in the work, except when a Mujelli's face glowers over the gate, or people come to appeal for sick ones whom we cannot leave to visit.

"The last few days, while Mrs. Lethaby has been ill, there has been an addition to her work: the Moslem girls have been seized with a desire to come again, and my wife has had ten or eleven of them in the afternoon. I fear Arab girls will not for a long time attend regularly enough to undergo an examination; but they read, do sums, and write a letter, and know more by coming; and we hope it will prepare the way for a better future. We are making fresh effort to get some help here who may be of some service to Mrs. Lethaby in our own house and others."

A friend in Ireland, in sending a donation for the work, truly says:

"They are indeed a brave pair, and deserve to be helped." Another friend in London writes respecting a helper for Mrs. Lethaby: "Considering all things, hers is the harder lot, and she really ought to have English female assistance. It seems to me to be the special need of the Mission, and I will cheerfully give £5 as a nucleus of a fund for such a purpose."

Some responses have been made to this suggestion, and it is hoped to send a young, experienced helper as soon as possible. Rev. George Piercy, 276 Burdett road, London, E., is the secretary of the London council of Mr. Lethaby's Mission.

Tibet.—Dear Sirs: The news has reached us of a missionary from London proceeding to Darjeeling, India, with the intention of entering Tibet through Sikkim, if possible. This news has constrained me to state a few facts not generally known, perhaps, in reference to the opening of Tibet, and the salvation of Tibetans.

Tibet is a dependency of China, and it is to China's interest to give way to the desire of her Tibetan subjects to exclude foreigners. China also needs Tibet as a buffer against English aggression, and Tibetan lamas find their only hope of retaining their power and influence over the common people in this exclusion of foreigners. Only a few months ago we had an instance of this exclusive spirit in the experience of Mr. Rockhill, a late member of the American Legation at Peking, who penetrated Tibet from the north. Mr. Rockhill traveled with Tibetans, wearing the same dress as his companions, and speaking their language, but when still thirty days from Llassa, the capital, he lost all his baggage, being forced to re-enter China without having accomplished his object. Passing through this province to the coast, Mr. Rockhill told a friend who met him that inside Tibet he was told by a lama that the real cause of the exclusion of foreigners was the fear of Christianity. No wonder that such is the case when at least one son in every family becomes a lama. It is another case of vested interests.

Presuming that it is a desire for the salvation of Tibetans that has called forth in late years so much talk, prayer, writing for, and about Tibet, I am surprised that so very little has been done for the accomplishment of that desirable end. The work of the brave Moravians in Ladak, Kashmir, on the west border of Tibet, is truly a most

praiseworthy exception. Whilst others have been talking and writing, these humble, faithful missionaries have gone to the work, translating the Scriptures and bringing some Tibetan sinners into the fold of Christ. Instead of wasting time waiting for Tibet to open, they have taken the gospel to needy Tibetans outside Tibet proper. Here I am glad to add that Mr. Cecil Polhill-Turner and his wife, since some time last year, have been trying to do something for the many Tibetans living in Outer Kansuh, N. W. China.

At present these are the only instances of attempts being made to evangelize the tens of thousands of Tibetans who live, some under British, but mostly under Chinese rule, outside of Tibet proper. In this province (Sz-ch'uan, W. China) alone there is a territory having an area of no less than 50,000 square miles inhabited by Tibetan tribes, for the last ten years open to the gospel herald; but, alas! utterly neglected hitherto.

Let those who long for the salvation of Tibetans no longer wait for British sword and cannon to open a blood-stained way to Tibet. The way to thousands of Tibetans, dying, utterly hopeless slaves to every sin, a prey to every lust, is now open in Sz-ch'uan and Kansuh, and has been open for more than ten years.

God willing, my wife and I hope to be doing something ere long towards the salvation of some of these border outcasts. Brethren and sisters, pray for them. Yours faithfully,

R. GRAY OWEN.

C. I. M., Ch'entu, W. China.

—*The Christian* (London).

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

THE IMPENDING OPIUM CRISIS.

[In our June Correspondence (page 454) we gave our readers a copy of the Petition of the Christian Churches of China addressed to the Christian Churches of England, praying them to use their influence with their Government to induce it to abolish the opium traffic, the horrible evils of which they set forth. We have received from the office of the Bombay *Guardian*, of India, the following Memorial from the Christians of India to the Chinese Government, urging it to continue its opposition to the iniquity and assuring it of Christian sympathy and support. The memorial speaks for itself, and we are sure will be read with interest. Mr. Robbins is an American missionary at Shanghai. —J. M. S.]

PRESENTATION OF ANTI-OPIUM MEMORIALS AND ATTITUDE OF THE CHINESE GOVERNMENT ON THE SUBJECT.

The world has heard the affecting story of the determined and implacable opposition to the opium curse of the Chinese Imperial authorities half a century ago; how the old Emperor Tau-kwang, after burying three sons who had died its victims, made such a desperate effort to suppress the import as to incur a bloody war, with loss of territory and the payment of vast indemnities, and yet refused to legalize the traffic in those noble and patriotic words: "It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people." It is well known, too, how twenty years later this consistent opposition entailed another war, and how the fourth son and successor, Hien-fung, with his palace looted and destroyed by the "civilized" enemy, finally agreed to the legalization of the traffic with the imposition of a nominal duty. It may be known also that four years ago, after long delay and haggling, an agreement was come to which it was thought would be a final settlement of the question, though as a matter of fact it was open to revision after a period of five years. But nothing is settled till it is settled rightly, and the opium ghost will not down till it is put down by the suppression of the use of the drug altogether.

The time for the possible revision of the agreement having nearly arrived, it seemed good to the editors of the *Banner of Asia*, at Bombay, to propose a memorial from the Christians of India to the Chinese Government, encouraging them in their continued opposition to the iniquity, and reminding them that the Church of Christ is not indifferent to the wrongs inflicted on China and is not willing to concede that India is so dependent that it can be saved from bankruptcy only by the plunder and ruin of its Chinese neighbor. The proposal was heartily seconded by missionaries

and others, and with little effort ten thousand three hundred and forty-five signatures, in many languages (extending 100 yards), including a few names spontaneously sent from England, America and Australia, were obtained to the following petition:

"We, the undersigned, ministers and members of Christian churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion. We respectfully express our deep sympathy with the supreme authorities of China in their desire to save their nation from the curse of the opium habit, and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the additional article of the Chefoo Agreement (ratified May 6, 1886), to terminate that article, and to secure the execution of a new treaty repealing the Tien-tsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China."

The Scottish Anti-Opium Society, hearing of the movement, sent, unsolicited, a similar memorial, signed by between six and seven thousand Christian workers in Scotland—all gotten up in a very brief period of time—showing what might be done in Christian countries by extending the time and effort and duly informing and encouraging the people.

The deputation entrusted with the presenting of these memorials to the Chinese Government, Mr. A. S. Dyer and myself, are happy to be able to report a very gratifying reception in China. The official through whom the memorials were presented was that greatest statesman of China, if not of the world, Li Hung-chang, Viceroy of the metropolitan province of Chih-li and Grand Secretary to the Chinese Government. He was a most appropriate person to receive them, not only on account of his enlightened and liberal views, but also because of his outspoken opposition to the opium iniquity, he having declared as late as the year 1881 that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms," at the same time going so far as to make proposals to the Indian Government to recoup them for a time for their loss of revenue if they would abolish the exportation of the drug to China. Fortunately his exasperation at America on account of the Exclusion Act had largely abated, so that there was no objection on that ground, especially when he knew I had been a resident in India for eighteen years.

The day appointed for our reception was the 21st of last month, he having but just returned from accompanying the emperor on his annual visit to worship at the Eastern Tombs. Having had communicated to him beforehand copies of the text of the memorials and a rather lengthy explanatory statement, he understood quite well the object of our mission, and this no doubt accounts largely for the cordiality with which he received us. He graciously accepted the memorials and scanned the hundreds of names with evident pleasure, promising to present them and our statement to the central Government with his own recommendation that they should have a most favorable consideration. The unmeasured terms in which he condemned the use of the poison showed that he appreciates the evils caused by it and sincerely wished its entire suppression, which he said is the case with the other members of the Government. He said it was useless to try to put down the native growth till the foreign import was prohibited, when there would be hope of success. But running through the whole interview was a note of sadness which found expression in the question, "Will not the demand for a prohibition treaty with Great Britain bring on another war—a third opium war?"

This question, too, quite agrees with other expressions from Chinese statesmen, especially with the last utterances of Marquis Tseng, the late Minister to the Court of St. James, and member of the Tsung-Li'Yamen, or Board of Foreign Affairs. Four days previous to his death we had an appointment for an interview with him at Peking, and though at the time appointed he was too ill to see us, yet he had shown evident sympathy with our mission, and had given expression to language which should sink deep into the hearts of all lovers of liberty and fair dealing, to say nothing of Christian principles: "WE ARE NOT FREE; we cannot take the first step."

Though these statesmen have been assured that public sentiment would not tolerate another similar war, yet they have seen so much of the duplicity of foreigners that they cannot tell what pretext they may use to carry out their designs, as they did in the last opium war. While looking at the Toku Forts, at the mouth of the Peiho, and remembering the part taken in storming those forts thirty years ago by the representative of a neutral Government, U. S Commodore Tatnall, it has been not a little difficult to me to reconcile that action with the insertion of the Golden Rule in the treaty consequent thereto—an example followed by the not more consistent British Government.

But let us now prove that it is possible and practicable for nations, as for individuals, to do as they would be done by, by helping with all our might to remove obstacles and stumbling blocks from this unfortunate land, and thus prepare the way for our Lord and His blessed gospel. Pray for China.

Yours, for His and China's sake,

Shanghai, May 6, 1890. W. E. ROBBINS.

P. S.—No foreigner as yet having had an

audience with the present emperor, we did not attempt to see him, but we got a communication to his father, the Seventh Prince, which has called forth expressions of great interest and a desire for more information on the subject. As he and Viceroy Li are next to the emperor, we may expect that everthing will be done that can be done in the matter.

Italy.

[We have received the following brief statement from a well-known Brooklyn lady who is deeply interested in Italian evangelization.—J. M. S.]

DEAR EDITORS:—I have been deeply impressed with your earnest and ready sympathy in the cause of missions, and not having seen any mention of the Free Christian Church in Italy in your REVIEW, I enclose a report for the year 1888, last year's report not having reached us yet; also a little sketch of the church.

Hoping you may find something that will be of interest to lay before your readers, and also draw the attention of the Christian world towards this worthy mission, and thus hasten the coming of God's kingdom in this land of superstition and bigotry, I am yours truly,

Brooklyn, N. Y. M. L. S.

THE FREE CHRISTIAN CHURCH IN ITALY.

This brave little church deserves more than a passing notice. Struggling, inch by inch, through the bitter opposition and persecution of the Romish Church, it is, nevertheless, steadily advancing, and becoming a power of great good in the evangelization of Italy. New fields are being occupied, the labors of teachers and scholars are being abundantly blessed, contributions of the church are on the increase, showing a great spirit of self-denial among the members, many of them being poor in this world's goods.

Statistics for 1888 show 32 churches, large and small, 15 ordained ministers, 12 evangelists, 3 colporteurs, 70 deacons, 30 elders, 1,522 communicants, 222 catechumens, 60 Sabbath-school teachers, 936 Sabbath-school children, 32 day and night-school teachers, 925 pupils, 43 out-stations. Hundreds of places are open to this little church, and demands are constantly made for preachers, but, for lack of means, they have painfully to refuse many.

Is not the Lord, by His wonderful working in behalf of this people, in the very heart of Papacy, showing to a Christian world a great opportunity to aid in the extension of His kingdom in this land, by the aid of their prayers and contributions?

Their colleges and schools are preparing earnest men to carry forward this work. These native teachers, through their bitter knowledge of what Popery is, and their acquaintance with the language, are much better adapted to the evangelization of their country than strangers could ever be. Rev. J. R. McDougall says, "My own deep conviction remains unalterable as to the truly spiritual character of the Free Italian Church Mission, and the immense service it is rendering to the cause of Christ in Italy."

Tibet.

Edgell Road, Staines, June 10, 1890.

DEAR DR. PIERSON:—I thought you might like to have the enclosed letter from Mr. C. Polhill Turner, in northeast Tibet.

The Manchu viceroy (Ching-Chai) for Kukunor (Blue Lake) province lives at Sining, the capital of Kukunor.

Kumbum, the Mecca and Jerusalem of Lamaist Buddhism, is only a day's journey from Sining to the southwest, 20 miles. I suppose half the Thibetan race is to be found on the Kansu borders.

Neither the Chinese nor Tibetans seem to be jealous of our movements so far north, and it may be, when this wide open door is occupied, God will open the Sampo basin. It should be noted that the language of Amdo is much like that spoken at Thasa, whereas the dialect of Leh is very different.

The princedom of Iang, said by Hin to be the most powerful of the Kansu chiefs, has been open even for ladies quite ten years. My wife and another sister spent two months at Choni, the town whence Iang rules three tribes —the Choni, Chokna, and Tiepu—while I evangelized the neighboring Dungan and Chinese (Moslem half-castes, Turk and Chinese.)

Does not jealousy of the English indicate a special call for American Christians to occupy this field? I am quite familiar with all the approaches to Eastern Kukunor and Southern Mongolia and Eastern Turkistan, but Central Asia only has the third claim among the innermost parts of the earth.

The native races of South America seem to have been almost overlooked, and Central Africa ought to have a share of every coin given into Christ's mission treasury.

The interior regions, if attended to, will necessitate a filling in of the routes thither.

Conferences for the advancement of the spiritual life are going to be abused by becoming spiritual entertainments with a surfeit of provisions.

Devotional literature is multiplying. I get seven-fold more profit from news respecting the peoples and tongues of the earth and missions to them.

Those who are actively engaged and deeply concerned in the spiritual needs of the regions beyond will necessarily be in spiritual health. It will be wrong if in all our large towns new halls have to be provided for serving out these spiritual dainties when languages are still unlearned by Christ's witnesses, and races are yet unvisited by heralds of Jesus and His resurrection.

If God should ever take you round the globe on a visit to the mission stations, it might be an acceptable service to point out to the laborers that when Paul preached the glad tidings in its fulness (1st Thess. 1), comprehensiveness, he proclaimed Jesus Christ the crucified one, *and* Jesus the risen one.

Platonism is the great theme in China: The perfect happiness of the naked spirit at death; the redemption of the body; life and incorruptibility; the being clothed over with our house from the heavens. The spiritual body and the glorified body are, I fear, unmentioned in the 1,000 tracts now being circulated.

The translators in China have only got as far as using the word quickening. I hope a word will some day come into our vocabulary for resurrection or upstanding. Compare Colossians ii., 12, συνηγερθητε (Resurrexistis) 13, συνεζωοποιησεν (Convivificavit), both rendered in Chinese by one word.

Yours in Christ's service,

GEORGE PARKER, of Kansu.

LETTER FROM MR. CECIL POLHILL TURNER.

Sining, March 3, 1890.

MY DEAR MR. PARKER:—I have not yet written to thank you for sending up the canteen; much obliged to you; I don't think we shall take it with us on our journeys. It is rather elaborate for our two selves.

We have news of you from below Singau, and good news, praise the Lord. We often make mention of you in our prayers, and ask that you may all be prospered at home.

Miss Kinahan has been with us since October, and we have enjoyed her visit much. Miss Muir joined us last week, to help my wife.

Trust you will stir them up well at Shanghai about Kansu. We are specially praying now that *native* ministers may be raised up in the Church, and looking for a bigger inflowing and outpouring of the Holy Spirit.

I have just been reading a native book on Tibet, published while I was at Cheutu, in which it is *most strongly* expressed that no foreigner is *on any account* to be admitted to Tibet; especially are the English to be feared, who have a telegraph and railway up to Darjeeling; soldiers and guard stations must be multiplied, etc.

Let us remember GOD. I don't believe Chinese Government and lamas together can stop us when God says "Go." Pray for a *clear road* for us. We hope (D. V.) to begin moving about amongst the Fautz in a couple of months or so, and do not anticipate being tied to any place.

We want *heaps* more prayer—importunate, unceasing. Unswerving *obedience* to the Word of God. Unquenchable love, burning zeal. Let's keep ourselves in the love of God, and it will be so. We want unlimited faith in what God can do. May God bless and keep you all. Love toMrs. Parker, Johnny, etc.

Your loving brother,

CECIL POLHILL TURNER.

United States.

THE SOUDAN MISSIONARY MOVEMENT.

[In addition to our Editorial Note in the last number we give place to the following official statement.—J. M. S.]

Topeka, Kansas, May 22, 1890.

DEAR EDITOR:—We believe that you will be interested in the tidings conveyed by the following telegram which was sent us from New York City on the 14th inst. by Mr. Helmick of the Soudan missionary party:

"Psalm cxxvi: 3. Eight sailed. *City of Chicago.* 1:30 to-day."

Letters which have followed this message bring to us the information that on May 14 there sailed from New York, to carry the gospel to the Soudan, Africa, a party of eight persons, as follows: Charles L. Helmick, formerly General Secretary Y. M. C. A. at Marion, Kansas; F. M. Gates, formerly Gymnasium Superintendent Y. M. C. A. at Topeka, Kansas; John E. Jaderquist and W. J. Harris, formerly Assistant Secretaries Y. M. C. A., St. Paul, Minn.; Roy C. Codding, of Hastings College, Nebraska; Mrs. E. Kingman, formerly General Secretary Y. W. C. A., Topeka, Kansas; Miss Jennie Dick, formerly Assistant State Secretary Y. W. C. A., Kansas, and Mr. James Trice, a colored man from Durham, S. C. Thus in less than a year from the time when the Lord first placed in the hearts of a few young men and women in the West a desire to carry the glad message to the *ninety millions of the Soudan*, we are permitted to see nine persons (Mr. E. Kingman having already arrived at Sierra Leone as a forerunner in this movement) bid farewell to home, friends and everything that is dear, from a human standpoint, and go forth to that land where as yet there is not even one to herald the story of the Cross. As you doubtless know, the entire party go forth depending alone upon the Lord to supply all their needs, there being no promise of financial support whatever, except as found in the Word of God. Surely the Lord has already honored the simple faith of these His servants, for, while no person has been asked to contribute even a dollar toward their support, yet when the day of sailing came He had bountifully provided for their every need, so that they lacked no good thing and could truthfully say, "The Lord hath done great things for us, whereof we are glad."

We quote the following from a letter written by a friend at New York, who was permitted to be with the party until the time of their sailing:

"There was great joy in their departure, and a large number of friends whom the Lord had given them . . . were at the place of sailing, and we sang as the vessel moved out 'God be with you till we meet again,' and the party sang in reply 'We are on the way.' I wish you could have seen the joy in their faces as they realized that they were starting out to the Dark Conti-

nent. It was an object lesson which the Lord will not suffer to be without great results to His glory. The night before was spent in conference and prayer until three o'clock in the morning, and it was a most blessed time, for the Lord was there. . . . The devotion of the entire party was very beautiful, and I cannot but think acceptable to the Lord. . . . I feel that this is but the beginning of what the Lord will be pleased to, perhaps, make a great *exodus* of His people. I feel that in less than six months there will be many to follow. Let this burden rest upon you: The gospel to be preached to 'every creature' in this generation; nay, may I not say in this *century*, and may the Lord prepare the hearts of many more from Kansas soon to follow."

We are just in receipt of a letter from Mr. Kingman, dated at Sierra Leone, West Africa, April 18, from which we quote the following:

" . . . I have been in fine health all the time since I arrived, and have been bountifully supplied with everything I need to make me comfortable and happy. As you see by the address, I am still stopping with the Bishop of Sierra Leone, and believe that it has pleased the Lord for me to do so. . . . I have been right in deciding to learn the Mandingo language. It is the language spoken in the section we are going to. The Tinne, Souson and Mendi languages would only take you a couple of hundred miles, as these tribes are near the coast. One trouble I experienced was in finding any one who understood what the interior was. It will be best for us to get inland, as the people there are not drunkards, and have never seen white men yet. The section we think of going to is not, in fact, much better known than some parts of Africa that we don't pretend to know. There is just enough known to assure us of its being populated by people who live in towns, and, generally speaking, are intelligent and peaceable. . . . I think eventually we ought to have a Mandingo teacher in Topeka. One can study so much better there. It is hard work to study here. I am getting on nicely with the language. Expect to speak it well in less than four months."

Shall we not pray that during the coming months, not only from Kansas but from all parts of this country there may arise a great many more young men and women who shall gladly give their lives that the joyful message may speedily be brought to the millions who now dwell in heathen darkness? Let us give the King *no rest* (Isa. lxii: 6, 7) until we see *hundreds*, yea *thousands*, of our young men and women going forth as He may direct.

For the speedy evangelization of the *whole world*,

Thine faithfully,

GEORGE S. FISHER,
State Secretary.
E. S. WALTON,
Member for Missionary Work.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

The International Missionary Union.

WHAT IT IS.

The nature and object of the organization known as the International Missionary Union has been more or less fully explained from time to time in this department of the REVIEW. But those having to do with the Union find such wide misapprehension concerning it that persons to whom it is a thrice-told story must be patient while we make one more effort to widen the circle of those who understand it. This society is, perhaps, to be compared with some of the learned societies, such as the American Oriental Society, the Ethnological Societies, or, better yet, with the International Society of Charities, all of which are organizations of experts, meeting for the study of the specific subjects grouped around their respective titles. It is not, therefore, technically speaking, a missionary meeting, while it is a meeting of missionaries. It exercises no executive nor administrative functions. It does not, however, refrain from making declarations of its convictions or opinions on any questions of thought or affairs affecting the special interests with which it deals. It does not, in the first instance, seek an audience, though no session passes without utterances—by document or address—calculated to interest and inspire audiences of thousands of people. In several instances vast audiences, numbering from three thousand to five thousand, have been assembled at these meetings. But for three years past the location of the annual meetings has been sought rather in the quieter retreat of comparatively small cities or towns, as best adapted certainly for a time to an organization which is in the nature of a council, a school, a conference, or a congress of missionaries, assembled to compare

experiences, to acquire specific knowledge, which will lead to improved methods in their work, aid them better to measure the forces which they confront, and also to strengthen and cheer each other in toil by spiritual and social intercouse, and, remotely, to increase the interest of others in the work of world-wide evangelism.

It is composed exclusively of those who are or have been missionaries to countries outside of the United States and the Dominion of Canada, and to pagan peoples within these territories; hence membership in it comes by grace, not by vote, being inherent in the fact of missionary service. It has been designated a "Missionaries' Club." It is not, therefore, composed of delegates. The privileges of vote and debate are reserved within the membership, save on invitation of the body or under exceptional circumstances which justify themselves. There is no fund nor revenue of any sort to aid in paying the traveling expenses of members in reaching the meetings. Hitherto the hospitality of the communities where the meetings were held have been equal to the free entertainment of the entire number present.

The missionaries have realized, in all instances known to us, a gracious influence in the widening of their scope of observation beyond their own fields and churches, the eccumenical character of the body making possible a catholicity which surprises even those to whom it is most grateful. The influence on the home church of this illustration of Christian unity of spirit and purpose, along with diversity of organization and plan of work, has been sufficiently strong to invariably command recognition.

The Union views with some degree of satisfaction another result of its meetings in the publication of special papers read before the body, of which a sufficient number have already been given to the public to make a large and creditable volume. Some of these have reached a circulation of many thousands of copies.

The foreign missions have felt the stimulus of the annual sessions during these seven years past, and home churches and their pastors have recognized the educational and inspirational power to be of such a quality as to lead them to seek to bring these meetings within their geographical area. Invitations to hold the annual meetings, accompanied with the tender of entertainment, have come annually from localities widely separated from each other—from the Atlantic seaboard to Colorado, and from places in Canada to several south of the Potomac and Ohio rivers. To those who have borne the management of the Union this has not been an unwelcome index of its Providential character.

The Union has thus far enrolled 225 names of missionaries, mostly connected with American and Canadian societies. It has also among its members representatives of the English Baptist, the English Wesleyan and the China inland missions, gathering thus missionaries from fields in every one of the grand divisions of the globe.

THE MEETING AT CLIFTON SPRINGS.

The Place. — Whatever may be thought of other localities for the annual meetings, there certainly was an acknowledged fitness of things in selecting Clifton Springs, N. Y., for the seventh annual session, which was held there from June 11 to 18 inclusive. The invitation to do so, under the auspices of the Clifton Springs Sanitarium, through its founder and chief, Henry Foster, M.D., "aided and abetted" by the pastors, the churches and the Y. M. C. A., was of two or three years' standing.

This Sanitarium has a basal missionary idea. While its purpose is of course to relieve all persons who come hither seeking restoration to health of body or mind, it invites missionaries, ministers and teachers to avail themselves of its remedial skill and agen-

cies cheerfully and gratuitously. Among the more than 60,000 guests who have received here medical attention are numbered over 200 missionaries from foreign fields, including many of the most eminent names of the missionary force of the American churches, such as Goodell, Schaeffler, Coan and Wilder. As these have had opportunity, in the Sanitarium chapel and the village churches, to address audiences representing every part of the country, and to come in contact socially with them, through many months of protracted stay in the institution, the missionary influence on the home church which has gone out from this centre during a third of a century would be impossible to compute. Nor can we know the amount of the generous benefactions of these guests while here, to special objects on missionary fields, though there is an available record of an aggregate of many thousands of dollars thus contributed. This institution is therefore an able ally of all missionary societies. The contribution it has made to the work by restoring, with God's blessing, to health, and thus to years of protracted service, so many expert missionaries has been invaluable. An institution which "repairs" missionaries may rank with those which prepare them. Besides, it is widely known that this entire property, the ownership of which was at one time shared by several stockholders, gradually became the personal property of its founder, and that some years since he magnanimously donated it for the benevolent use of missionaries primarily, together with other classes named, making the title absolutely over to a board of trustees, that it may be held in perpetuity for the purpose to which it has thus been dedicated. The property thus transferred is valued at not less than a half million of dollars. The meeting of the International Missionary Union in this place was, therefore, along the line of the central thought of this institution.

The following missionaries were in attendance at this seventh annual meeting, viz.:

AFRICA.—(1) *Gaboon:* Mrs. Albert Bushnell, Mrs. W. C. Gault, Rev. A. W. Marling and wife. (2) *Zululand:* Mrs. A. W. Kilbon.

ASIA.—(1) *Assam:* Rev. M. B. Comfort. (2) *Burmah:* Miss Julia M. Elwin, Miss F. E. Palmer, Miss Eva C. Stark, Miss Isabella Watson. (3) *China:* Rev. S. L. Baldwin, D.D., Rev. B. Helm, Miss Carrie I. Jewell, Miss Ella J. Newton, Rev. W. P. Sprauge and wife, Rev. M. L. Stimson, Rev. M. L. Taft and wife, Rev. Wellington J. White. (4) *Syria* (Damascus): Mrs. Belle McD. Patterson. (5) *India:* Rev. Ray Allen, Rev. J. E. Chandler, Miss M. M. Day, Rev. J. T. Gracey and wife, Rev. S. H. Kellogg, D.D., Miss Martha C. Lathrop, Rev. J. T. McMahon, Rev. J. L. Phillips, M.D., Miss Grace R. Ward, Rev. Francis M. Wheeler, Rev. Thomas Tracy. (6) *Japan:* Mrs. S. C. Adams, Miss Georgiana Bancus, Miss Margaret Brown, Miss M. J. Cartmell, Rev. I. H. Correll, Miss Anna Y. Davis, Miss M. A. Priest, Prof. M. N. Wyckoff. (7) *Malaysia* (Singapore): Rev. Geo. A. Bond. (8) *Siam:* Rev. William Dean, D.D., Rev. S. R. House, M.D. and wife, Rev. Eugene P. Dunlap and wife. (9) *Turkey:* Rev. Lyman Bartlett and wife, Miss Nellie S. Bartlett, Miss L. B. Chamberlain, Rev. R. M. Cole, Rev. Geo. F. Herrick, D.D., Rev. H. T. Perry.

AMERICA.—(1) *Alaska:* Mrs. Sheldon Jackson. (2) *Mexico:* Rev. Wm. P. F. Ferguson, Miss Henrietta C. Ogden. (3) *Guatamala:* Miss Annie E. Ottaway. (4) *Argentina:* Mrs. R. T. Lore. (5) *Chili:* Rev. J. M. Allis.

AUSTRALIA.—Rev. Adolphus Hartmann.

EUROPE.—(1) *Bulgaria:* Rev. W. H. Belden. (2) *Italy:* Rev. C. W. Cushing, D.D. (3) *Spain:* Miss Laura Sanford.

MICRONESIA.—Miss Ella T. Crosby.

Grouped by societies represented they stand as follows:

American Board, 17. Baptists, 8, as follows: Regular, 7; Free, 1. Methodists, 20, as follows: Canada Methodist, 1; M. E. (U. S.), 17; Methodist Protestant, 1; English Wesleyan, 1. Moravians, 1. Presbyterians, 18, as follows: U. S. A., 14; U. S. (Southern), 1; Canada, 1; United Presbyterian, 1; Reformed Church, 1. Miscellaneous, 4, as follows: Italian Bible and Sunday-school Mission, 1; Women's Union Missionary Society, 2. Total Missionaries, 67. Others—Secretaries: Canada Methodist, 2; Moravian, 1; M. E., 3; Students' Movement, 1—7. Appointee, 1. Total persons present, 75.

THE PROCEEDINGS.

A brief reference to the proceedings and sayings of a body, multiform in its *personnel*, its themes, and its action, protracted through more than seven hours of each day for over a

week, must necessarily exclude incident and description. The devotional hour from nine to ten o'clock of each morning eludes language. The illumination was of that light which never was "on sea or shore." The general features of the suggested syllabus of the meetings were, however, mainly followed. "The Dependence of Missions on the Holy Ghost" was the topic of the prayer-hour for the first day. "The Relation of Prayer to Missions and Missionaries," which was the theme of one hour, brought out touching and tender instances of special answers to prayer, in the providential help, guidance, deliverance and support in missionary work. Perhaps of this series of devotional meetings, the two which stand out most prominently are the Consecration Meeting of Sunday morning and that of which the theme was "The Personal Realization of the Word of God in Missionary Experience and Observation." We would have to write a serial if we attempted a reproduction of the marvellous statements of this session alone.

Many members, accustomed to attend these meetings, sent communications and salutations. That of the Rev. Cyrus Hamlin, D.D., we publish herewith, because it contains statements of general interest.

Members of the Union are on almost every foreign mission field, in active service, and these constitute what is termed an "Outlook Committee" to report on special developments in mission work, or in the political, civil, or religious world, coming under their notice, which affect the interests of missions. Several members of this Outlook Committee sent reports of interest. We append a letter from Rev. Dr. Shedd of Persia, and another from Rev. T. J. Porter of Brazil, and will publish others later.

It has been thought well to give some plan, not only to each annual meeting, but to the series of annual meetings, with a view to continuity of presentation of some classes of subjects. One of these is along the line of an historical survey of missionary labor. Last year Rev. James Mudge presented a paper on the "History and Present Status of the Missionary Society of the Methodist Episcopal Church," and Rev. Dr. George W. Wood was assigned to prepare this year a similar paper on the American Board. Though the paper was well-nigh ready he was detained by illness. Two other historical papers were, however, presented. The Rev. J. Taylor Hamilton, secretary of the Moravian Missionary Society, read an able paper on that society, which will appear in our columns hereafter. Rev. W. L. Whipple, D.D., agent of the American Bible Society in Persia, presented a paper, which he was detained from reading, entitled "A Review of the Past Ten Years of Bible Work in Persia—1880-90."

Another group of topics which came under review were classed under the title of "*The Mission Agent.*" The first phase of this was "The Call and Qualification of Missionaries." Rev. S. H. Kellogg, D.D., of Toronto, formerly of India, discussed "Educational Qualifications for Foreign Missions." Admitting that laymen may sometimes be employed with advantage in foreign missions, provided they are moved by the Holy Ghost to full consecration, he emphasized the paramount importance of a thorough training for the following reasons: 1. In order to master the language and speak accurately. After he had been in India a year, he preached a sermon, as he supposed, with power, but when he asked a learned native whether he had made his thoughts intelligible, he replied, "God in heaven knows what you meant, and if you will be so kind as to explain it to us perhaps we may understand it too." It takes skill, patience and labor to acquire a foreign tongue, and, other things being equal, the educated missionary who has acquired one or more languages at school should excel others in the acquisition

of the language through which he is to communicate with the people whom he goes to serve. 2. To gain respect of the learned, especially in Oriental lands. 3. The missionary, like Timothy, must organize churches and select and train a native ministry. 4. He should be qualified in instances to translate or aid in revision of translations already made.

"Mechanics as a Part of Missionary Training," by Mr. H. E. Brown, secretary of the International Committee of the Y. M. C. A., was prepared by special request. It was published in the July number of this periodical, and we need do no more than refer our readers to it. Coming under this general head was the subject grouped in the following questions: "What has been done by laymen as missionaries? What more can be done by them? How should they be sent out? What should be their standing and salary as compared with ordained misssionaries? Should they be sent out by a separately organized missionary society? Should we petition the older missionary societies to send out more lay missionaries to work on our fields? What other steps should be taken in this connection?"

The discussion of these three themes occupied one session. At a later session "The Student Movement: its Present Status and Future Development and Modification," was considered, with a representation of it by the editorial member of its executive corps, Mr. Max Wood Moorhead, who came by special invitation of the Union. This was followed with a paper on "The Dangers to be Guarded Against in the Movement," by Rev. Mr. Ferguson, and a running fire of friendly but often critical inquiry, in which Mr. Moorhead cheerfully and clearly explained, and, where necessary, defended his society. He stated that some 250 of these volunteers are already on the field. The officers of the movement do not desire to encourage the sending out of poorly prepared missionaries. They do not seek to have men go to the fields independent of boards or churches, though colleges and schools or churches are encouraged to furnish the support of individual missionaries as supplemental to their regular contributions. A resolution was adopted requesting the officers of the movement to annually send a representative to the Union.

Under the topic "*The Support of the Mission*," discussion was had on the following points:

Mission Economics: 1. Self-support. Experience and observation relative to it.

2. Asceticism in its various forms as connected with missionary work.

3. What modification in the present style of missionary living and what reduction of salary, if any, can be made with advantage to the work?

In this discussion abundant recognition was had of the criticisms of the last few years from eminent persons in Great Britain and elsewhere, such as Mr. Caine, M. P., and Messrs. Lunn and Hughes of the Wesleyan Church of England. After a full, honest and searching consideration of the subject, the Union adopted a resolution expressive of their disposition to be amenable to the judgment of persons competent to investigate and pass upon the subject, and their eager desire to see how to improve the administration of missionary funds, either as pertains to themselves or to their missions. They distinctly solicit the most searching investigation, whether from friends or opponents, provided only the parties are equal to their task, and will do it candidly and thoroughly. They have nothing, they believe, that may not be fully and frankly disclosed, relating to the support of the missions. They believe the present administration of mission funds, especially that of the greater societies, as a whole, judicious and economical, and would gladly do their part toward improvement, if the way to it can be pointed out.

"*The Foreign Field*" was the title of another general classification of

topics under which was considered, 1. "The Religious Systems to be dealt with." As this is, like the historical paper, proposed to be an annual topic, in which these systems are taken up in turn, two were considered this year —"Tauism," by Rev. Dr. Baldwin, and "Buddhism," by Rev. Dr. Kellogg of Toronto. An entire session was set apart for these addresses, followed by comparison of views by members who had had experience in dealing with them.

Dr. Baldwin treated of the historical origin of Tauism, and analyzed it as a philosophy and a religion and a superstition. It started as pure rationalism but gradually became grossly idolatrous, the founder of it being deified and his image worshipped. Dr. Kellogg drew a strong contrast between Christianity and Buddhism, the one being theistic and the other atheistic; the one affirming the other denying the existence of a soul; in the one man (Buddha) becomes God, in the other God (Jesus Christ) becomes man; one seeks salvation from sin, the other from suffering; in the one the means of salvation is by the work of another, in the other by man's own works; salvation attained in Christianity is through atonement, regeneration and resurrection to eternal life of soul and body; in Buddhism it is the extinction of being. In the matter of ethics Christianity teaches love to man and God; Buddhism inculcates selfishness. Christianity purifies and glorifies family life; Buddhism discourages and denounces it.

The second department of topics pertaining to the field was "The Literary and Intellectual Forces to be Confronted." Professor M. N. Wyckoff, of Tokyo, Japan, presented a paper on "Education in Japan," which we have already published, by anticipation, in our July number. This, however, was much enlarged upon in his address, and by the other speakers on the subject. "Education in China" was an able paper, by Rev. Marcus L. Taft, of the Peking University, China, which we propose to present to our readers later in the year. A third department of the survey of the field was to be found in the succession of addresses on the various mission fields delivered in the several sessions and on Sunday, and in one entire evening given to "Exceptional Communities," *e. g.*, "The Native Races of Mexico," "The Chinese in Singapore," "The Alaska Indians and the Black Fellows of Australia." Rev. Mr. Ferguson treated the subject of "The Native Races in Mexico" in a paper supplemental to one which we published from his pen lately. This paper also will appear in our columns.

Rev. Mr. Bond, of Singapore, stirred the company with thrilling statements about Malaysia; and Rev. Mr. Hartmann, of the Moravian Mission to Australia, described his life among its aborigines. Mrs. Sheldon Jackson, at another session, spoke of Alaska peoples.

Naturally another general class of topics was "*Obstacles to Mission Work.*" The "Opium Question" in China, especially in relation to the prospective revision of the treaties of foreign nations with that country; and also the "Present Phase and Status of the Chinese Question in America," were ably discussed. Memorials to the Queen of England and to the President of the United States were adopted, and Rev. Drs. Hamlin and Baldwin were appointed to present the petition to President Harrison in person.

Under the caption of "*Forms of Missionary Activity,*" several topics were taken up. "Woman's Work for Woman" was considered in three sessions. In the first one a representative of each field was allowed five minutes to present their work, which was followed by three lady speakers on the special topics, "Boarding and Day Schools and Orphanages." In the second, the missionary ladies met the secretaries of ladies' societies present

in a *conversazione*, and in the third, the lady missionaries discussed freely the comparative efficiency of methods of work. Questions were freely asked and frankly answered.

The New York *Tribune* received by wire daily despatches from this meeting. Of a farewell meeting held for those who would depart before the next annual gathering of the Union it said:

"The evening session in the great tent was crowded with a sympathetic audience to see and hear more than twenty of the missionaries who are returning to their fields this year. Tears and smiles chased one another over many faces as the roll of missionary lands was called, and devoted Christian men and women of many different denominations said they knew no higher joy than to be missionaries privileged to return to the dark lands, where they may tell the gospel to perishing souls. The Rev. Eugene P. Dunlap, of Siam, presided, and the venerable Baptist, William Dean, dismissed the departing missionaries with an affectionate benediction."

The "reception" on Saturday afternoon of the President of the Union and Mrs. Gracey and Dr. and Mrs. Foster crowded the large parlors of the Sanitarium, and was greatly enjoyed.

The thanks of the Union were tendered to its hosts, and Dr. Henry Foster addressed the missionaries. They will not forget his personal testimony to the power of prayer to help even those from whom we are widely separated, nor his forcible closing admonition, in which he said:

"God does not allow his children, as a rule, to remain long together. He permits them to meet for refreshment for a time, but then they must separate for work. It has been so ever since apostolic days. Brethren," he said, "you have had your feast, now go and work." He invited the Union to come again "next year and every year."

OFFICERS FOR 1890-91.

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Prayer Asked for Missionaries in Peril.

Bishop J. H. Vincent, of Buffalo, N. Y., sent the following letter to the International Missionary Union at its late session, and requested prayers in behalf of the parties indicated in the document. It explains itself, and will appeal to all saints whom it may reach:

"*Jerusalem, May* 14, 1890.

"RT. REV. AND DEAR SIR:—I shall only write a few lines this time to let you know that our brother and sisters at Kerak, Mr. and Mrs. Lethaby, and their young fellow-worker, Miss Arnold, are in great peril and need the prayers of the united Church. You are the only minister of the Methodist or Wesleyan denomination with whom I am acquainted, and I therefore beg that you will use your influence in the churches to have supplications and prayers offered in their behalf. The Turkish Government has decided to march its troops to Kerak as soon as the caravans to Mecca have passed. It seems that fighting will be inevitable, and, in spite of the pressing representations of the consuls here, the three heroic missionaries have wisely or unwisely resolved to remain firm at their post of danger and, as they believe, of duty. Their Master and ours is, we well know, able to protect them without our poor petitions, but it is His declared will that we should inquire of these things from Him. Yours very respectfully,

"J. E. HANNAU."

Letters from Drs. Hamlin and Shedd.

Letters to the International Missionary Union were received from many of its members who could not attend. We give only two of them. They are of general interest:

LETTER FROM REV. CYRUS HAMLIN, D.D.

TO INTERNATIONAL MISSIONARY UNION:—I wish to send my Christian salutations to the brethren and sisters—fellow-laborers and "companions in the kingdom and patience of Jesus Christ," and to assure them of my earnest desire to be with them. Thousand Island Park, Bridgeton, and Binghamton are all fresh in memory and refreshing also. I will unite my prayers with yours, that the same divine presence which we have felt in all those re-

unions may be granted in fuller measure to your assembly.

The missionary cause has made decided progress since we met at Binghamton. We cannot say now "The harvest is great but the laborers are few." The harvest is great and the laborers are many, but the gifts are few. On Friday next, the 13th, thirty-one missionaries are to have their farewell meeting at Park Street Church. In 1838 there was a farewell meeting and only myself and wife were farewelled.

The funds have not increased in proportion to the laborers. When I went to Constantinople I had $800 salary, but I soon had work on hand which demanded and received $2,000, and without the $2,000 the $800 and the missionary would have been comparatively of no value—would have been so much lost. The chief work is to be done by native laborers, and our missionaries must be provided with the means of fitting them for the work and bringing them into it.

What can be done to make the silver and the gold come forth from pockets where it rusts and corrupts into the treasury of the Lord, whose it is?

Let us not call for less men and women. More men and women, but more money! Let us not send forces into the field without a commissariat!

Self-supporting missionaries often do an excellent work, but they cannot do the work of a well supported mission. Translations of the Bible, books, tracts, colporteurs, itinerants, churches, schools, have all to be aided, and the native element trained to work. The missionary must have tools to work with. We have missionaries enough until we can better supply them with the means of efficient work.

Pray ye, therefore, the Lord of the harvest that He would send forth laborers into the harvest abundantly supplied with all means that accord with His will to reap the harvest of the world.

Yours, in Christian sympathy and love,

CYRUS HAMLIN.

LEXINGTON, MASS., June 9, 1890.

LETTER FROM REV. DR. SHEDD, OF PERSIA.

STEAMSHIP POLLUCE, BLACK SEA, May 13, 1890.

To the International Missionary Union:

As we steam along the beautiful shores of the Euxine our thoughts wander to Clifton Springs. We remember the earnest request that all the members of the I. M. Union would contribute to the meeting this year, and our prayer ascends that you may have a blessed meeting. I am sure you will, with such influences about you as pervade Clifton Springs. How much my wife and I would enjoy sitting with you in those heavenly places and consulting concerning the kingdom of our Lord; but it is better that we should be on our way to Persia. We are returning not so young and strong as we were 31 years ago, when we first went eastward over this sea. We are going now, as we did then, *alone*. We have left all our children in America, but congratulate us that the promise is fulfilled, "Lo, I am with you," and that we are counted worthy to be sent again. Congratulate us that we go now not to strangers, but to many friends and to abundant labors, if we have but the grace and strength to meet them. Congratulate us that on the way we are met by tidings of blessing. Letters reach us telling of precious revivals in many of the congregations among the Nestorians around Oroomiah, and of more than 400 inquirers. Passing through Constantinople one feels that the year past has been one of quickened movement in spiritual things in this great Turkish empire. Thus it is pleasant to return to our work greeted by this spiritual breath of heaven, more refreshing than the balmy breezes of spring.

If spared to reach our field, we shall go from Batoum to Tiflis, thence to Erivan, at the base of Mt. Ararat, and thence to the Persian boundary at the River Araxes, or Arras, and thence by caravan eight days further to Oroomiah. We shall reach our destination a few days before your meeting. May I ask your special prayers that my wife and I may return to our work in the fulness of the Gospel of Christ, and especially that the Holy Spirit may bless the class in theological study of 12 young men that I shall at once aid in teaching; that these young men may be truly apostles prepared and sent to the perishing about them; that God would bless the King of Persia, who has so many desires to see his country civilized and enlightened, and that spiritual power may be given more and more to the missionaries of Persia and to the native church members; that the religious interest of the last few months may prove a permanent blessing, and may extend to all parts of the field.

I can only write you snatches this evening, but I trust some one will be among you to represent Presia more fully than this brief letter.

It seems to me that a period of rapid change is hastening and beginning in these Moslem lands. In the long chain of Moslem lands, from the Pillars of Hercules to India and China, the two links that are the weakest are Egypt and Persia. If strong Christian influence prevail in either of these the chain is broken, and the Moslem power divides asunder. The hope in the case of Persia is growing brighter. There are more signs of progress in opening the country to commerce and to Christian influence than in centuries before. A British navigation company are opening the only navigable river from the South. An American company are at work opening artesian wells. Banks are founded with British capital, railroads projected and highways for wheeled vehicles are under construc-

tion, and mining and manufacturing companies are getting under way. For the time progress is in the air, and the Shah is the most progressive man in the empire. He and many Persian rulers desire to grant religious toleration and to curb the ecclesiastics. With these coming changes there must arise new difficulties and missionaries need new wisdom and zeal to embrace the opportunities, and as the way opens to carry the gospel to every creature. These missionaries must be not only American or European, but native Persian. Looking back over a series of years we can truly say "What hath God wrought!" Every time of difficulty has been followed by greater blessing of the Holy Spirit. I have never felt the difficulties of the work so strongly as now, when entering again into the field, and I am sure also that my faith was never stronger in the gospel and the power of Him "whose I am and whom I serve."

With Christian salutations to all who were present last year and to all who love the Lord Jesus Christ.

Most truly yours,
J. H. SHEDD.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

Missions in Papal Europe.

The very caption seems strange. It would have been natural enough when the "man of Macedonia" appeared to Paul, for Europe was then a heathen country. But the late Professor Christlieb, though entirely in favor of aiding the Protestant churches of France, Spain or Italy, entered a mild protest against placing any part of Europe in the same category as Africa or China by calling it a foreign missionary field. All enlightened minds aim to make proper discriminations, though this is not always easy. No one who knows anything of the dead Christian sects of the Levant has any doubt that missionaries should be sent to Persia or the Turkish Empire, unless it be the Archbishop of Canterbury, who seems to think that the venerable Greek and Nestorian Churches should be protected against Protestant invasion. There is, in our day, every variety of opinion as to the question, What is legitimate and necessary to missionary work, and what is to be regarded as mere proselyting and unwarrantable interference? The time has come when a discriminating judgment should be applied in all missionary enterprises:

1. Even work among the heathen should be carried on intelligently. Heathen systems should be thoroughly understood, and should be approached in such a way as to win success and not to block the way against it.

2. The dead sects of the East should be looked upon in a different light from that in which we place Mohammedans—though even the latter should be approached as those who profess to worship the God of Abraham, Isaac and Jacob. But with Nestorians and Greeks there is an appeal to Christ and to the early historic Christianity. And the same is true of Papists. However the "Light of the World" may be obscured by the worship of Mary or of saints and images, that true Light furnishes the point of hopeful approach.

3. There should be a broad discrimination between work in Papal countries and that of the heathen world as to their comparative claim. The first and paramount duty of the Christian churches of this age, whatever be their name, is to proclaim the gospel to the nations who have never heard of Christ. In this duty Protestants and Catholics should stand upon common ground. It is the reproach of both that they have monopolized the great salvation for nineteen centuries while the majority of mankind have remained in total ignorance of the gospel.

4. American Christians at least should draw a distinction between the claims of Papal Europe and those of the Spanish American States. In the first place there is a geographical consideration. Mexico and Central America are at our door, and South America not only belongs to our hemisphere but is in close sympathy with

our political institutions. The Protestant churches of Europe naturally feel that the responsibility of evangelizing these countries rests largely upon the American churches.

But there is another and more cogent reason. The type of Romanism which prevails in Spanish America is far lower than that of the Continent. European Catholics themselves have spoken of it as a virtual heathenism (for example Abbé Domineck, chaplain of Maximillian). And broad-minded statesmen in Mexico have welcomed Protestant influence as a blessing to the Mexican Church.

But, making all proper discriminations, a good rule in Christian duty is that which Christ Himself laid down, "This ought ye to have done and not to leave the other undone." There are many reasons for aiding the Protestant churches of Continental Europe. America owes a lasting debt of gratitude to the Huguenots of France. After the terrible massacre of St. Bartholomew in the sixteenth century multitudes of survivors migrated to this, as to many other countries. The religious faith and life, as well as the national character of our colonies, were enriched by the Huguenot elements, and the kinsmen of those staunch exiles, wherever they may be found, should be regarded as our brethren.

There were others who in those days of terror took refuge in remote fastnesses of their native land, where they long remained shut out from the world. One of their descendants, writing recently of their history and their present needs, says, pathetically:

"When our Protestants came down from their rocky peaks or out of caverns or forests they were timid, happy to be allowed to live, more like a degenerated race than like true Huguenots—they had suffered so much and so long."

The same writer complains that much of the work that has been done for this people has been little more than a proselyting process, which, instead of leaving the Huguenot Church a unit, strengthened in its ancient faith and order, has rather tended to break it up into the various sects.

The only alternative to this divisive process is to contribute funds in aid of these Protestant churches and allow them to apply that aid through their own missionary agencies. But it is not always easy to decide between these methods. On the one hand the churches left to themselves might preserve their unity, but on the other hand it is claimed that being won over to Baptist or Methodist communions they are quickened into a higher spiritual life, and are more effectually guarded against the prevailing Rationalism. The question is a broad one. That the Methodist and Baptist missions in Germany and Sweden have led thousands of Lutheran converts to a more vital faith and a higher life seems clear, although the thousands who have thus been won cannot be classed with converts from heathen races, yet unquestionably they constitute a more vital element in the religious life of the Continent than ever before.

We have little sympathy with the idea that missionary work is valuable just in proportion to its undenominational character. The church is the best of all organizations for the extension of Christ's kingdom, and the different churches will accomplish most for those who are brought into complete sympathy with them in doctrine and order. Whatever evils attach to sectarian zeal it is better than looseness and disorder, and organized missionary agencies under responsible management are better than the free-lance enterprises which are responsible to nobody and whose general tendency is towards transient impressions rather than established churches and self-perpetuating institutions.

There is one danger just now which may be regarded with no little appre-

hension, and that is the division of the Protestant mission work of Continental Europe into a number of separate and rival interests, each having an American headquarters in New York or Boston and a network of collecting agencies throughout the country.

One after another these societies—for they are such—are being formed, and their success will lead to the creation of many more. To say nothing of the discouragement and bewilderment of American pastors amid this multitude of rival appeals, and the serious detriment to those great missionary boards which are earnestly striving to get on *without* collecting agencies, will such a policy be wise and safe even for the churches which are aided?

A sharp and exciting competition in the American market; so much thought and interest turned away from the proper development of a self-reliant, moral purpose and an aggressive zeal in the churches themselves; the handing over of the missionary work of these churches to a central committee, to be carried on largely by foreign funds. Will not all this tend to apathy and to greater and even greater weakness? Even in heathen lands an undue spirit of dependence is fatal to the stamina of the Christian rank and file.

It is essential to the growth and efficiency of the Continental churches that they should as fully depend on the development of their own effort and their own liberality as if there wore none in any quarter to help them.

Then let that effort be supplemented by systematic and generous aid from more favored lands. Let this be done without personal solicitation, and by proper concert of action. Our own mission boards will all gladly transmit contributions as directed and without expense. If any discrimination is made let those objects be specially favored which are most economical of ocean voyages and the expense of collecting. There is need of serious attention to the present drift of these great interests, and of prompt measures to secure system, economy, increased confidence and more generous aid.

But perhaps quite as important as this is an earnest and prayerful sympathy for the Continental churches. The spirit of the age is against them. There is no longer the moral earnestness of Ambrose in Italy or of Coligny in France. Rationalism, on the one hand, and hierarchical superstition on the other, chills their ardor. Loose conventional sentiment in regard to the Sabbath and other religious observances lowers the tone of spiritual life. They know almost nothing of the revivals which have blest our land. What they need most of all is a baptism of the Spirit. They should receive funds with which to push their evangelization into new districts; they need also the prayers of Christendom for a divine refreshing upon the churches themselves.

As to the relative merits of different causes, those undoubtedly have the first claim which lead to the establishment of permanent and self-sustaining and self-propagating institutions. We should never forget that *what Paul aimed at was churches.* He was not satisfied with exhorting ever-changing multitudes. His whole work and that of his associates was constructive. He ordained elders in every place. He made each community of converts organic from the start.

What work of street preaching or bazaar preaching or chapel preaching, that forms no church—that rather glories in the fact that it is undenominational and never mentions the word church—can compare for one moment with that of the Waldenses, whose solid organization has lived and toiled and testified and suffered and bled for ages, and which to-day, after so long and so glorious a history, is still one of the most vital forces of Southern Europe?

Are they "Rice Christians?"

Something over a year ago the Church Missionary Society proposed to transfer its mission work inthe Prefecture of Hing Hwa, China, to another missionary organization, partly for reasons of comity with respect to territory, and partly with a view to economy of funds. But the people in the district sent a petition asking that they might remain in the former connections, and promising to maintain their teachers and catechist themselves. Thereupon the Missionary Conference resolved to continue the connection. The Christian work in this district is thus practically self-supporting.

A missionary who has since visited Hing Hwa says: "I cannot but contrast the zeal and devotion of these people with the lukewarmness of too many in Christian lands. This district embraces over 6,000,000 of people. The superintendent of the catechists bears in his body the 'marks of the Lord Jesus' in the form of a scar inflicted by an older brother because he had embraced Christianity. He wears his scar with the more satisfaction from the fact that his brother finally died a Christian believer."

The missionary had the joy in one little community of receiving five to the fellowship of the Church. In another he was accorded a truly Christian reception with a feast. One woman brought six or seven others to the service as a result of her faithful labor, and twelve of her own family are adherents of the Church. In another village six women had been prepared for baptism by the faithful labors of the catechist's wife. A young girl of fifteen had been very active in influencing her friends to receive the truth. In another village a man, who had been treated in the mission hospital at Kang Chu, had made known the glad message which he had received to relatives and neighbors, whereupon they sent a deputation begging that a teacher might be sent.

"These villagers," says the record, "show a liberality which is without a parallel in the history of missions. In all there are eleven Christians, none of them yet baptized, and all very poor. But last year they subscribed $35 for the repair of their place of worship, and they have this year subscribed $35 more for the support of a catechist, besides supplying him with rice. The schoolmaster in the village gave his whole stipend for the support of the catechist, and having in consequence insufficient means to supply his own wants, he sold his only field. Others of the little band have pawned their clothing to meet the sum promised." "It is sometimes said," writes the missionary, "that our converts are rice Christians. I should like to ask where in Christian England you would find a parallel to the above?"

At the little village of Kiang Sang, the missionary, arriving late, began after tea to examine candidates for baptism, and continued until ten o'clock, after which the superintendent of catechists continued his exhortations until midnight. In the morning the work of examination was continued, after which thirteen were accepted, all men from the neighboring mountains.

These are but incidents, but any Christian, comprehensive man, grouping them together as one entire picture, will not fail to see how the rays of light are thus breaking through the gloom of a great and populous district; how earnest is the faith and zeal of those here and there who have received the truth; in a word, how rich is the harvest which there waits to be gathered.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

A Great Missionary Picture.

These are days of great Expositions. The industries of the world bring their products together, the achievements of the age array their mightiest trophies, to astonish the eye and over-

whelm the mind of the beholder. While we write preparations are in progress for a visible demonstration of America's greatness in connection with the quadri-centenary, which will probably make the grand Exposition of 1892 the most manificent and colossal "World's Fair" ever known in human history.

The thought occurs to us, and it is not the first time it has found expression in these columns, that the fulness of the times has come for a grand *Exposition of Missions*, and it ought to be in connection with this great commemoration at Chicago. America's discovery was really the result of a missionary spirit, as any one will feel who knows the history of Columbus and has seen his own manuscripts with the signature *Christo-Ferens*. Moreover, there is a curious and suggestive coincidence: the year 1892, while it marks the completion of the fourth century since the discovery of America, completes the first century of modern organized missionary endeavor. The same year, therefore, that commemorates our quadri-centenary also commemorates the centenary of missions.

Why not have at least, then, a great missionary exposition on canvas? At Paris, in the gardens of the Tuileries, there is a famous painting by Alfred Stevens and Henri Gervex, called the *Histoire du Siècle*, 1789–1889, and a marvellous picture it is, presenting the grand outlines of the history of France during the century past. Both its conception and execution are unique. The huge canvas lines the entire interior wall of a circular building, whose circumference we take to be not less than one hundred and twenty feet. At one point on the vast painting is represented an ideal statue of France. Toward the right of the statue stretches a marble corridor, with pillars and arches, completely covering the canvas, until it curves around to the left of the statue. At the base of this corridor, on its steps and pavement, are represented life-size figures of the great men and women who have made French history for a hundred years past; and through the arches are to be seen the various historic events, portrayed in vivid forms and colors, which have marked the progress of the age.

By following the picture from the left of the observer, around the entire circle, a complete and very unique panorama of the century is made to pass before the eye. The days of the Revolution, with the horrors of the guillotine; then the Napoleonic epoch, with all the glory of victorious war; troops returning from brilliant triumphs passing in review before the Empress Josephine; then Louis XVIII. and his court; the days of the New Republic; then Louis Napoleon and the *coup d'etat;* then the Franco-Prussian war and the fall of the revived Napoleonic dynasty, and then again the Republic, until we reach again the statue of France, at the foot of which stands that typical Frenchman of the latter days, Victor Hugo!

As we stood studying this superb, historic and artistic achievement, again the conviction forced itself upon us that the *history of this missionary century*, from 1792 to 1892, affords a theme for the painter's brush and the artist's genius which it would be difficult to surpass in suggestiveness, fruitfulness or attractiveness. Let us suppose that some artists of a high order of ability should undertake such a grand work. What a magnificent picture might result! We can even now see it stretching around the inner wall of some cycloramic building. The Cross of Christ might be the central object, with a supernal glory breaking through the deep darkness, and lighting up, as with a touch of gold, a little shoemaker's shop at Hackleton; the door stands ajar and reveals a young man of eighteen years cobbling, while his eyes wander from his work to a book that lies on the bench beside him. It is Cook's Voy-

ages. Before him on the rude wall of the shop hangs a rough brown paper map of the world, made in cobbler's ink, on which, by different shades of color, the comparative religious condition of the different races is set forth. A little farther on that same young man is seen preaching from the box pulpit in Andrew Fuller's chapel at Kettering, and just beyond is seen Widow Wallis' humble home, where a small group of obscure Baptist ministers are signing the first modern covenant of missions. Among the surrounding figures may be seen Sydney Smith, who points a scornful finger at the nest of consecrated cobblers, whom he proposes to "rout out" with the arrows of his wit. Then a vessel is seen to set sail, and on board stands that same William Carey, on his way to India. Further on may be seen the shores of Tahité. Mr. Nott is standing in the midst of a group of savages and cannibals, reading from a new translation, just completed, of John iii: 16. A warrior in the group is moving forward, and reaching out his hands toward the missionary—the first convert after fourteen years of toil. Around may be seen the cannibal ovens, even now roasting human victims for the feast. Let the eye now pass around the circle and see Tahité half a century later. Every mark of Christian civilization now marks the island. All Western Polynesia now appears as part of the domain of Christendom. On the Fiji Islands alone are nearly 1,000 churches of Christ. That first convert has now multiplied to 750,000.

Another scene very early in the century. Adoniram Judson has just arrived in Burmah with his devoted wife. They are beginning work among the wild men of Burmah—the despised, enslaved Karens. A decade passes, and in the next section of the picture we behold a simple church of eighteen Karens, the insignificant fruit of ten years of labor. Sweep the eye around the circle again until fifty years again are passed, and the picture now represents a memorial hall built to the memory of the first Karen convert. The *Kho Thah Byu* Hall stands confronting the *Schway Mote Tau* Pagoda; they are close by, and they bespeak the contrast between the Karens of 1815 and the Karens of 1865. The same picture might represent the Lone Star Mission as it was in 1853 when the American Baptist Missionary Union threatened to abandon it; and a quarter of a century later, when all along the river-banks might be pictured over 2,000 converts baptized in one day! The picture we are imagining would of course represent Morrison, wearing the queue and studying by the light of his little earthen lamp far into the small hours of the morning, while he sought to translate the Bible into the Chinese tongue. And seventy-five years later Hudson Taylor pushing his 300 evangelists and teachers into the unoccupied inland provinces of China, and planning to preach the gospel within the next five years to every soul in the middle kingdom. The picture would portray Commodore Perry's squadron anchoring in the bay of Yeddo in 1854, and, with the open Bible on the capstan, seeking to unlock sea-gates barred for 200 years; and 30 years later Japan revolutionized, with nothing unchanged but the natural scenery.

The artist would of course give Africa a place on his great canvas—her thousands of slaves, driven in their yokes to the coast, falling in scores by the way; Robert Moffat and others like him making their way into the interior, with no weapon but the sword of the Spirit. He would depict David Livingstone dying on his knees in the little grass hut at Ilala, praying for Africa. And then the missions that crowd around the great eastern lakes and creep up the Congo from the west. The canvas would represent Stanley raising his cap to the hero whose heart is buried in Africa, when he found him at Ajiji in 1871—

and then in 1890; the canvas would glow with the magnificent reception to Stanley in Albert Hall in London.

How would Carey in his cobbler shop contrast with the great ecumenical council of missions in 1888—with Exeter Hall crowded for ten days with the nobility of the Church from all lands. We have no space to depict further the wonders which such a painting might embody. But it is a marvel to us that no artist has yet elaborated the conception! What is Waterloo, Gettysburg, Sevastopol, to the divine war of the ages! If French history for a hundred years furnishes an inspiring theme which makes the artist's brush thrill with patriotic emotion, what shall be said of a century of missions that has seen the whole church of Christ marshalled into line for evangelism, and the face of the world transformed! If artists seek transcendent themes, here is one. If only the pecuniary reward is in view, what throngs such a painting would attract! No part of the Glasgow Exhibition drew larger crowds than the Indian exhibit, where, in miniature, the homes, costumes, temples and rites of India were set before the eye. When we were in London, in the Stanley-African Exhibition, the most attractive features were the *tableaux inanimes*, in which the dwarfs and other tribes of Africa were represented as they are in their native wilds, and the Arab slave-hunters were represented in the act of capturing human prey. We venture to predict that could such a picture, representing the *history of the missionary age*, be hung in a suitable building in Chicago in connection with the great Exposition of 1892, it would pay the cost of its production *in a single season*, and be an educator of the mind and heart of hundreds of thousands; and that after it had accomplished its work there, it would go around the world, the greatest argument and appeal for missions and the grandest defense of Christianity in our day.

The conception grows upon us as we consider it, and we hope some one capable of executing it will undertake it. While we have not the genius, the experience and the facile brush which are needful to make such an idea crystalize into achievement, we would gladly contribute from our limited acquaintance with the history of the century such of the material necessary as we have gathered by a long and a painstaking study of the great theme. Let some others who have skill in art and wealth in store give the thought embodiment in visible form, and give the world its greatest historical painting!—A. T. P.

A Prize Offer.

The Editors of this REVIEW are thoroughly convinced that no one obstacle stands in the way of the progress of missions so prominently as *lack of faith in the supernatural power of God.* There is too much dependence on appeal, on organization, on human instrument, on Governmental patronage, on the influence of education and civilization; and too little simple looking unto that real source of success, the POWER OF GOD IN ANSWER TO PRAYER, first to open doors of access, then to raise up and thrust forth laborers, and then to break down all opposition and make the truth mighty in converting, subduing, saving and sanctifying.

At the same time we believe not only that the *promises* of the Word are distinct, definite, ample and overwhelming, but that their actual *fulfilment* is the standing miracle of the age of missions; and that if the Church could be brought face to face with the *facts*, unbelief would receive a powerful, and, in the case of many disciples, a death blow, and believers would realize that it is not by might nor by power, but by the Spirit of the Lord that all true missions are to be carried forward.

We therefore invite contributions to

these pages, giving examples from modern missionary history of the unmistakable interposition of God in answer to prayer, and in behalf of His servants and their work. We desire these articles not to exceed about 3,000 words each, and to contain not less than ten such examples, brief and telling, duly authenticated. To encourage investigation and thorough work in this direction we hereby offer to the writer of the best contribution $100, and $50 for the second best, the Editors to be the judges, and to have the right to their exclusive publication in "THE MISSIONARY REVIEW OF THE WORLD." They are to be at liberty also to use any competing articles in the REVIEW, other than the prize articles, by paying the usual rate per page. All such articles to be sent to us before January 1, 1891. And upon this sincere effort to promote acquaintance with the modern signs of God's faithfulness to His promises, and increased faith in the presence of the Captain of the Lord's host with His faithful witnesses, we ask the blessing of God.

A. T. P.
J. M. S.

The Student Volunteer Movement.

[Our deep interest in and high appreciation of this wonderful uprising, as the pages of this REVIEW abundantly prove, make us very jealous of its reputation, and anxious to do what in us lies to promote its healthy growth and highest efficiency. That mistakes should be made; that large numbers should take the pledge hastily, under high excitement, and afterwards lose their enthusiasm and disregard their solemn promises, was to be expected. We are clearly of the opinion that too much effort has been put forth simply to secure *pledges* and roll up a vast list of volunteers, not using due care and discrimination in the selection. It will be fatal in the end if all are accepted and enrolled who offer themselves. Personally we have carefully studied this "movement" from its origin, and during the past few months have had peculiar opportunities to learn the present spirit and attitude of a very large proportion of this army of volunteers, and we do not hesitate to say—and we say it in the spirit of the utmost friendliness and desire for the future success of the cause—that the time has come when far more, if not the chief, attention should be given to the work of *sifting, discriminating, training, and looking sharply after the already enrolled* 5,000 *students*. A thousand fold more depends on the *character*, the fitness, the integrity and continuance of these pledged men and women, than on their *number*. We have great confidence in, and share in the anxiety and desire of, the leaders and officers of this movement, and we know they are not blind to its incidental evils and dangers. May God give them wisdom and fidelity in their responsible trust!

We have been led to write the above by the reception of the following letter from the Rev. Lemuel C. Barnes, D. D., of Newton Centre, Mass., a representative man of New England, whose whole heart is in the missionary work.—J. M. S.]

DEAR DR. SHERWOOD:—I heard the subscriber to the enclosed, who is under appointment to Japan by the American Baptist Mission Union, give the address from which this is an extract. It seemed to me that he made a valuable summary and analysis of the volunteer movement not otherwise published. I accordingly asked him to hand it to me that I might bring it to your notice for the MISSIONARY REVIEW, if you should think best to use it there.

Yours truly,
LEMUEL C. BARNES.

June 17, 1890.

EXTRACT FROM AN ADDRESS ON THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

"The most serious criticism passed upon the movement is that very few of those who sign the pledge ever reach the foreign field. This is partly true and partly false.

The churches have supposed that the volunteers were ready to appear before the various boards, and consequently have looked in vain each year for the forthcoming men. But it must be remembered that the band is made up of students in all stages of preparation. Of the 5,000 who have taken the pledge 86% or 4,300 are still in the schools; 5% or 250 have reached the foreign field; 1% or 50 have been rejected for various reasons; 3% or 150 have graduated but are still in this

country; 5% or 250 have deserted the cause. While these figures partly explain the meagre results thus far obtained, there still remains the sad fact that a large number have brought reproach upon the movement.

What is the cause of this defection and what can be done to remedy it?

The chief cause is change of purpose, and the students thus affected may be divided into three classes. The first class is composed of those who have simply become tired of the movement, and, without regard to pledge or sense of duty, have deserted it. For these there is no remedy.

The second class consists of those who have lost their enthusiasm, yet, feeling the need of an excuse, take refuge in the form of the pledge. The pledge is in effect ambiguous. It reads, "I am willing and desirous, God permitting, to become a foreign missionary." Morally, the pledge is regarded as binding both by outsiders and in most cases by the volunteers. Literally, it is not binding. The volunteer says, "When I signed the pledge I was both willing and desirous. Now I am neither. I did not promise absolutely to go, and I violate no pledge by staying at home."

The third class is made up of those who signed the pledge so early in their course that they could not know their own minds, and with the development of faculties and a change of taste, there has come also a legitimate change of purpose. What, now, is the remedy? Experience has shown that some form of commitment is necessary. It is therefore suggested that two pledges be adopted. The first, to be given in the early part of the student's course, should bind him *only* to work for the cause of missions, and to give thorough and prayerful consideration to his own going to the foreign field before making permanent choice of any other occupation. The second pledge should be given near the close of the course of study, and only after the first had been taken, and should bind the signer irrevocably to the foreign field. This arrangement would avoid the dangers incidental to premature action, and would affix to desertion an opprobrium which would be wholesome." W. B. PARSHLEY.

Defeat of "The Whipple Bill."

The friends of the Indian, and all right-minded men, will rejoice that Governor Hill has vetoed this iniquitous measure, concocted by the Ogden Land Company and a lot of greedy whites to dispossess the Indians of their lands in the reservations allotted to them in the State of New York. The most scandalous measures were resorted to in order to induce the Legislature to sanction this wholesale robbery and cruel injustice, and, to its shame, the Legislature did its best to consummate it, and but for the exercise of the veto power it would have succeeded. This bold and just act of Governor Hill favorably contrasts with some of his other vetoes, and we rejoice the more to recognize and speak of it. In this fight the Indians of the Empire State have had some able and persistent defenders, notably the Presbytery of Buffalo, which, by its early and courageous action, exposed the atrocious lies which these unscrupulous schemers set on foot, vindicating the Indians from their gross assaults, and pleading their case with singular force and intelligence, in the press, and wherever the voice of Buffalo Presbytery could be heard. Two full and carefully-prepared reports of a committee, of which Dr. William S. Hubbell was chairman, "appointed to investigate charges made against the Indians of Western New York," are before us, making each a respectable pamphlet. Never was there a more signal "vindication" made than in these pages.

We recognize also gladly the services of Mr. John Habberton, on the editorial staff of the New York *Herald*, who made a visit to each of the eight reservations in the State, and made a report covering two full pages of the *Herald*, confirming the statements of the Buffalo report. He went on his own prompting and a stranger to the members of Buffalo Presbytery. He writes as follows of his investigation:

"I went into the Indian country only to write a descriptive sketch, but when I detected the undercurrent of swindle, and studied out the means by which public opinion was being influenced, I thought it proper to change my method, and to leave out many picturesque features in order to make room for justice and indignation."

This article was extensively noticed

by the press and drew attention to the Indians of New York State. And it is but fair to notice in this connection the able and admirable article of Dr. Ellinwood, in a recent number of this REVIEW, entitled "A Plea for the Senecas." His statements and arguments bearing on the whole subject are timely, truthful and vigorous, and no doubt contributed to the decision which saves the State from doing a great wrong and protects the Indians in their constitutional and inalienable rights.

Justice to the Indian is so rare a thing that we record this triumph with peculiar satisfaction and gratitude.—J. M. S.

Answered Prayer.

DEAR DR. PIERSON:—In the December number of your invaluable REVIEW there appeared an excellent article upon Trinidad by the Rev. John Morton, the veteran missionary, in which he says, "Coma at present vacant;" and he closes, "This field is now in urgent need of men, one for Coma and one for British Guiana. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." This prayer is already half answered. Rev. Fulton Johnson Coffin, B.A., had sailed from New York, as missionary-elect for Coma, before your December number was issued. Thus the Rev. Mr. Morton's answered prayer accompanied him from the maritime provinces of Canada to his beloved Trinidad. The Lord be praised for His prayer-hearing love; and may He answer all our prayers for the glory of His cause.

REV. A. W. LEWIS, B.D.
YARMOUTH, N. S.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Universities Mission to Central Africa.

Secretary: REV. DUNCAN TRAVERS, 14 Delahay St., Westminster, London, S. W.

REPORT FOR YEAR ENDING DEC. 31, 1889.

Receipts.

General fund	£10,603 4 1
Special funds	1,739 15 6
Children's fund	2,469 14 8
In Africa	472 15 5
Total	£15,285 9 8

Expenditures.

On missions general	£14,301
Missionaries on furlough	1,428
Home expenses	1,287
Total	£17,016

Deficiency met by sale of invested funds. A comparative statement for 1888 and 1889 shows:

	1888	1889
Number of European missionaries	70	65
Subscriptions, donations, etc.	£16,280	£15,285
Expenditure at home and abroad	£17,117	£17,016
Average cost per European worker	£244	£262
Cost per cent. of raising funds	7½	7⅛

STATISTICS.

Misions, 2; stations and out-stations, 18; missionaries—ordained, 17; lay, 20; female, 20; native helpers—ordained, 2; readers, 8; teachers, 62; churches, 6; communicants, 686; total baptized persons, 920; total number of adherents, 1,922; schools, 20; scholars, 837; boarders, 438; scholars baptized, 394.

This mission occupies two fields—Zanzibar and the mainland—the latter including the Usambara, Roouma and Nyassa region.

Medical work is carried on at two stations, and there is a mission steamer on Lake Nyassa which serves as an itinerating church ship, with classes and services.

United Brethren in Christ.

Secretary: REV. B. F. BOOTH, Dayton, Ohio.

REPORT FOR YEAR ENDING MARCH 31, 1890.

Amount expended for foreign missions $26,223.90
Total amount raised by the board for all its departments $44,759.00

Mission in Sherbro Country, West Africa.—Foreign missionaries, male, ordained, 18; lay, 25; female—missionaries' wives, 16; other ladies, 5; native ordained ministers, 3; other helpers, 40; organized churches, 131; preaching places, 405; communicants, 6,712; added during the year, 1,150; theological seminary, 1; students, 23; other schools, 13; pupils, 568. Two semi-monthly papers are printed.

The year has been an unusually successful one.

Table of Evangelical Lutheran Foreign Missionary Work, Including Four Lutheran and Reformed Societies.

Compiled by Rev. J. N. Lenker, Western Secretary B. C. Extension, Grand Island, Nebraska.

	NAME OF SOCIETY.	HEADQUARTERS.	Organized.	No. of Stations.	Foreign Workers.		Native Workers.			Baptized Members.	Schools.	Scholars.	Native Contributions.	Annual Income.	FIELDS OF WORK.
					Ordained.	Lay.	Ordained.	Lay.	Female.						
1	Leipzig	Leipzig, Germany	1836	23	22	2	12	188	23	14,014	149	3,653	$2,263.00	$73,084.00	South India.
2	Harmannsburg	Harmannsburg, Germany.	1849	66	70	....	....	37	....	13,424	56	2,028	.....	69,967.04	S. Africa, India, Australia.
3	Gossner	Berlin, Germany	1836	13	13	4	17	247	25	34,500	85	2,100	2,129.60	38,720.00	India.
4	Berlin	Berlin, "	1836	50	56	15	5	449	....	21,038	60	3,542	4,995.92	75,020.00	South Africa and China.
5	North German	Bremen, "	1836	3	8	1	1	22	....	664	16	321	266.20	21,780.00	New Zealand, Gold Coast.
6	Brecklum	Brecklum, "	1877	2	4	....	....	1	....	.....	1	20	.....	9,000.00	India.
7	Jerusalem	Potsdam, "	1845	3	2	....	7	.....	...	300	4	200	.....	7,000.00	Palestine and Egypt.
8	Berlin Women's Society	Berlin, "	1850	1	1	...	1	.....	...	81	1	40	.....	4,000.00	China.
9	Evangelical Lutheran	Bavaria, "	1887	....	....	....	....	.....	....	.....	.....	.....	.....	.....	German Possessions.
10	Danish Government Mission	Denmark	1721	6	3	....	3	43	4	8,733	127	1,982	.....	14,520.00	Greenland.
11	Evangelical Lutheran	"	1863	4	4	1	3	15	1	523	10	92	.....	12,584.00	India.
12	Evangelical Lutheran to Karens	"	1884	1	1	....	....	.....	....	.....	.....	.....	.....	.....	
13	Evangelical Lutheran	Stavanger, Norway	1842	33	40	14	16	902	..	20,660	336	30,620	.....	96,800.00	S. Africa and Madagascar.
14	Fatherland	Stockholm, Sweden	1856	10	10	19	..	26	15	168	9	498	.....	42,600.00	East Africa and India.
15	State Church	Sweden	1877	4	3	3	....	2	1	58	3	68	.....	12,598.00	Natal.
16	Finnish Lutheran	Helsingforz, Finland	1868	3	6	..	....	3	1	150	3	300	.....	11,374.00	Southwest Africa.
17	Evangelical Lutheran	Reval, Russia	1882	....	....	....	....	.....	....	.....	.....	.....	.....	.....	
18	Board F. M. Gen. Synod	Baltimore, Md	1837	5	5	7	3	156	20	11,538	154	4,330	1,555.00	41,202.35	S. India and W. Africa.
19	Ex. Com. F. M. Gen. Council	Philadelphia, Pa	1869	....	5	....	....	69	....	1,000	55	700	.....	10,000,00	India.
20	Board F. M. U. Synod, South	Strasburg, Va	....	....	....	....	....	.....	....	.....	.....	.....	.....	.....	Japan (Proposed).
21	Basle*	Basle, Switzerland	1815	45	92	117	44	490	59	20,907	229	8,513	.....	174,240.00	India, China, Gold Coast.
22	Pilgrim Mission*	St. Chrischona, "	1848	2	17	....	....	4	....	400	1	120	.....	9,500.00	Abyssinia, Austria.
23	Rhenish*	Barmen, Germany	1828	56	71	60	10	415	24	31,608	95	5,435	10,771.52	93,170.00	S. Africa, Borneo, China.
24	Evangelical Lutheran of Poland	Warsaw, Russia	...	1	1	....	....	....	....	.....	.....	.....	.....	3,500.00	Polonia and S. Africa.
25	Paris Evangelical*	Paris, France	1824	25	33	17	22	177	....	8,254	43	2,180	3,271.84	60,180.00	Africa, Society Islands.
26	Evangelical Lutheran	Holland	1882	1	1	....	....	.....	....	.....	.....	.....	.....	1,000.00	Sumatra.
				357	468	260	144	3,246	173	188,020	1,437	66,742	$25,253.08	$881,839.39	
27	Moravian†	Hrunhut, Saxony	1732	127	135	151	21	956	686	84,201	223	18,280	.....	$81,326.52	N. & S. America, Africa, etc.
	Total			484	603	411	165	4,202	859	272,221	1,660	85,022	$25,253.08	$963,165.91	

* Lutheran and Reformed.

† The Moravians, who take the lead in Foreign Mission Work, have the same confession of faith as the Lutherans.

United Presbyterian Church of Scotland.

Secretary: Rev. James Buchanan.

REPORT FOR YEAR ENDING DEC. 31, 1889.

Receipts.

Ordinary Fund—Church Contributions	£23,610	3	8
Legacies	4,823	16	7
Transfers, etc.	3,392	11	10
	£31,826	12	1
" " Col. and Con'tal Work.	1,403	2	2
Special Objects	2,886	19	1
Zenana Fund	4,375	5	4
Total	£40,491	18	8

Expenditures.

For Ordinary Fund	£27,546	6	3
Balance on Fund	£ 4,280	5	10
Balance from Last Year	3,648	19	4
Transfer in 1889	35	13	7
Total Balance in favor of Ordinary Fund	£ 7,964	18	9
Estima'd Expenditure for 1890..	£29,142	0	0

STATISTICS.

	Stations and Out-Stations.	European Missionaries, Ordained.	European Missionaries, Medical.	European Evangelists.	European Zenana Missionaries.	Native Ministers, Ordained.	Native Other Helpers.	Communicants.	Inquirers.	Week-Day Schools.	Pupils.
Jamaica	66	15	.....	.....	.....	15	96	9,444	1,679	79	7,196
Trinidad	6	2	.....	.....	.....	1	.....	387	8	.....	.....
Old Calabar	27	2	1	4	7	3	21	328	122	33	781
Kaffraria	108	11	1	.....	4	.....	63	2,425	916	37	1,641
India	20	11	5	1	.....	2	277	485	.....	79	4,579
China	15	5	3	.....	11	.....	34	956	30	8	86
Japan	9	3	.....	.....	3	.....	4	874	.....	.....	.....
Total	251	54	10	5	25	23	495	14,899	2,755	236	14,283

Free Church of Scotland.

Secretary: Dr. George Smith, C. I. E., 15 North Bank Street, Edinburgh, Scotland.

REPORT FOR YEAR ENDING MARCH 31, 1890.

Receipts.

Associations	£14,836	11	4
Legacies	3,697	2	0
Church Door Collections	1,253	1	3
Juvenile Offerings	2,009	9	11
Livingstone Mission	5,104	1	10
Donations (General and Special)	5,402	18	11
Special Funds, Interest, etc	9,581	14	7
	£41,884	19	10
Sent Direct to Stations	774	0	0
Ladies' Society for Female Education	15,137	16	5
Total at Home	£57,796	16	3
Donations, etc., Abroad £	9,189	0	0
Grants in Aid	12,873	0	0
College and School Fees	16,249	0	0
	38,311	0	0
Total Income	£96,107	16	3

Expenditures.

	£95,317	0	0

STATISTICS.

Missions, 7; stations and out-stations, 207; foreign missionaries (ordained), 51, lay (including evangelists), 46, female (missionaries' wives), 32, other ladies, 38; medical missionaries, male, 24, female, 3 (included in above); native ordained ministers, 14; licentiates, 10; other helpers, 600 (native divinity students, 46); organized churches, 42; total number of preaching places, 207; communicants, 6,630; additions, 647; colleges and theological seminaries, 6; students, 947; other schools, 320; pupils, 25,879.

In addition to the income for foreign missions, other committees report as raised for the conversion of the Jews, £7,524: for Continental work, £6,285; for Colonial work, £3,515; making the total missionary revenue of the Free Church of Scotland for the evangelization of the world outside of the United Kingdom, £113,431 16s 3d ,equal to $567,155.

London Missionary Society.

Secretary: Rev. Edward H. Jones, Mission House, Blomfield St., London, E. C.

REPORT FOR YEAR ENDING MARCH 31, 1890

Receipts.

Subscriptions, donations, collections	£101,283	14	7
Legacies	16,177	13	6
Dividends	3,993	17	7
Total	£121,455	5	8

Expenditures.

Deficiency from last year	£2,736	4	10
Regular expenses	115,416	18	8
Investment	3,000	0	0
Balance in favor of the society	302	2	2
Total	£121,455	5	8

Included in the donations, etc., above are £25,783 2s. 8d., raised for special objects. On account of change of date of closing the finan-

cial year, only eleven months are represented in the report.

Statistics.

Missions, 8; missionaries—male, 156; female, 36; native ordained ministers, 1,194; preachers, 4,225; church members, 68,805; other native adherents, 269,862; Sunday-schools, 381; scholars, 22,415; day-schools, 1,990. scholars, 105,980; local contributions and school fees, £20,302 11s. 3d.

The Society Islands have been removed from the list.

Presbyterian Church of England.

Secretary: JOHN BELL, 13 Fenchurch Avenue, London, E. C.

REPORT FOR YEAR ENDING DEC. 31, 1889.

Receipts.

Balance from Last Year	£	498	12 11
Congregational Contributions		6,497	2 6
Juvenile Fund		1,785	3 8
Scotch Committee		2,740	0 0
Legacies		1,454	15 3
Donations		1,347	14 9
Miscellaneous		710	14 3
Balance Overdrawn		2,036	4 0
Total	£	17,070	7 4

Expenditures.

Foreign Missions	£	15,767	1 11
Home Charges		848	17 6
Interest		149	0 11
Amounts on Accounts		305	7 0
Total	£	17,070	7 4

STATISTICS.

Missions, 2; stations, 5; out-stations, 130. Missionaries—ordained 20, medical 10, lay 2, female 16; native pastors, 8; evangelists, 108; theological students, 41; organized churches, 43; communicants, 3,572.

Society for the Propagation of the Gospel in Foreign Parts (S. P. G.)

Secretary: Rev. H. W. TUCKER, M. A., 19 Delahay Street, Westminster, London.

REPORT FOR THE YEAR ENDING DEC. 31, 1889.

Receipts.

Collections, Subscriptions and Donations:				
General Fund	£86,921	11	2	
Special "	18,964	14	1	
			£105,886	5 3
Legacies:				
General Fund	9,468	6	2	
Special "	107	2	0	
			9,575	8 2
Rents, Dividends, etc.:				
General Fund	5,007	16	7	
Special "	4,569	9	7	
			9,577	6 2
			£125,038	19 7

The society combines Colonial and Continental work with its foreign work in such a way that statistics of the last are not easily gathered from the report.

There are in Asia 17 dioceses of the Church of England, and in 11 of these there are missionaries either entirely supported or assisted by the society. The largest and most important are naturally in India, but the present year has witnessed the commencement of work in Korea. In 11 out of the 15 dioceses in Africa also there are missionaries of the society, and here too the largest work is in Cape Colony. Of the 13 dioceses in Australia and Tasmania, there are but 4 that receive any assistance, and these furnish no report. New Zealand and the Pacific furnish 8 dioceses, but the only missionaries are in Honolulu and Norfolk and Fiji Islands. In North America there are 20 dioceses, of which 1 each in New Brunswick, Quebec, Montreal, Nova Scotia, Newfoundland, Caledonia, New Westminster and Algoma, and 3 in Rupertsland receives assistance from the society's funds. Of the 10 dioceses in the West Indies and South America, 7 (Guiana and 6 in the West Indies) have missionaries of the society. The only regular diocese in Europe is that of Gibraltar, but there are numerous chaplaincies.

Moravian Missions.

Secretary: Rev. B. ROMIG, Hrunhut, Saxony; or, Rev. B. LA TROBE, 29 Ely Place, Holborn, London, E. C.

Receipts.

1. Contributions from Congregations:				
Continent of Europe	£1,031	19	5	
Great Britain and Ireland	1,478	4	3	
North America	2,240	12	6	
Mission Provinc's	81	5	0	
			£ 4,832	1 2
2. Contributions from other Christian Churches:				
Europe	£4,344	18	2	
Great Britain	2,685	3	4	
North America	24	0	9	
			7,054	2 3
3. Legacies and Endowments:				
Europe	4,686	17	9	
Great Britain	1,644	15	9	
North America	420	12	0	
			6,752	5 6
4. Mite Societies:				
Europe	662	4	4	
Great Britain	9	17	3	
North America	56	17	0	
			728	18 7
Interests			132	18 3
Total			£19,500	6 9

Expenditures.

For the Missions	£	7,997	6 2
Training of Missionaries		433	14 2
Sustentation, Pensions, etc.		8,978	11 8
Management		1,858	9 1
Miscellaneous		134	5 0
Total	£	19,402	6 1

The statement of the London Association shows:

Balance on Hand	£	39	19 11
Collections		7,078	15 6
Total	£7,118	15	5
Paid to Treasurer Moravian Missions	£5,859	10	9
Expenses of Management		485	0 0
Printing, Traveling Expenses, etc.		433	0 2
Balance in Hand		341	4 6
Total	£7,118	15	5

STATISTICS.

Missions, 13; stations and out-stations, 131; missionary agents, 292; native missionaries and assistants, 51; native other helpers, 1,659; communicants, 29,971; baptized adults, 15,271; candidates, new people, etc., 5,949; baptized children, 34,615; schools, 232; scholars, boys 9,958, girls 9,836, total 19,794; total teachers, 316; monitors, 467; Sunday-schools 107, scholars, children 8,371, adults 6,603, teachers, 996.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Stanley's Remedy for Slavery in Africa.—There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo State against the introduction of gunpowder into any part of the continent except for the use of their own agents, soldiers and employees; or seizing upon every tusk of ivory brought out, as there is not a single piece now-a-days which has been gained lawfully. Every tusk, piece and scrap, in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages and plantations. It is simply incredible that because ivory is required for ornaments or billiard-games, the rich heart of Africa should be laid waste at this late year of the nineteenth century, signalized as it has been by so much advance; that populations, tribes and nations should be utterly destroyed.—*Scribner's Magazine.*

—The statement made by the Duke of Fife, at the meeting lately held at the Mansion House, to forward resolutions against the unrestricted importation of arms and intoxicants into Africa, is important. He stated that although they (the B. S. A. Co.) were not represented at the Brussels Conference, they were in thorough agreement with its aims. One of the directors of the British South Africa Company has lately, in an interview with the King of the Belgians, said that they wished to take active steps to co-operate in any anti-slave resolutions passed at Brussels. The Duke of Fife also stated at the Mansion House that they had resolved absolutely to prohibit the sale of intoxicants to the natives. In this they will be only following in the steps of the African Lakes Company, which has always signalized itself by refusing to have any share in the sale of intoxicants to the natives. The British South Africa Company is working in entire co-operation with the African Lakes Company, and is making arrangements for establishing steam locomotion on the Zambesi.

—The drink traffic with the native races of Africa received a large share of attention at the annual meeting of the English Congregational Union in London, and the question was ably presented by the Rev. John McKenzie, who moved a resolution strongly condemning the traffic, and expressing the hope that measures might be devised for exterminating it. He suggested that a geographical belt be fixed in Africa by international agreement, north or south of which it should be illegal to introduce strong drink.

—Congo Balolo Mission.—We have news from the third party of Balolo volunteers, who are gone to found the John Wallis Alexander station on the Maringa. They made a brief stay in Madeira, and proceeded by the Portuguese steamer. Several offers of service from fresh volunteers of suitable character have since been made, and £500 have been received for the establishment of the fourth station, which will be called Berger Station, and will probably be situated on the Juapa.

Australia.—Evangelization Society of Victoria.—The sixth annual report, like its predecessors, is a story of the gospel testimony in districts remote from the abundant means of grace which are the privilege of the larger centres of population. During last year 66 missions were conducted, 134 places being visited altogether. The evangelists not only cheered by their efforts many Christian people living in comparative isolation, but, by the blessing of God, were enabled to arrest many sinners on a downward course, and point them to the Saviour. Mr. C. Carter is secretary of the society, whose offices are 131 Russel St., Melbourne.

Belgium.—In a recent communication, M. Anet, of Brussels, mentions that during the past year over 500 new members have been added to the Christian Missionary Church of Belgium from the ranks of Popery and infidelity. This small but most devoted body has 32 pastors, 4 evangelists, 7 Bible-readers, and 5 colporteurs, and it occupies 87 different localities, in which the gospel is preached. We

are extremely sorry, however, to see that it has fallen behind in its finances.

—The appointment by King Leopold of Mr. Stanley as Governor-General of the Congo Free State, and the acceptance of the appointment, will be gladly received by all civilized nations.

Brazil.—The church at Sao Paulo has over 700 pupils, and the principal has been compelled to refuse admission to more than fifty in one month for want of room. Brazilian *Mission* says, "In several of the States of the New Republic it is proposed to make attendance on the public primary schools, to be organized under the new government, compulsory. Three hundred years of Romish ascendency has left Brazil with over eight millions of people who can neither read nor write."

China.—Conference at Shanghai.—We learn from Dr. Happer that the conference has been a great success—430 members, of whom 204 are ladies. It has been arranged to prepare a Union Bible in three versions, all three agreeing in meaning—one in the high classical language, one in simple literary style, and one in Mandarin colloquial. This uniting on one Bible, after forty years of separation, is cause for devout thankfulness and rejoicing. When the report was brought in, the doxology, "Praise God, from whom all blessings flow," was sung, and devout thanks given in public prayer. A full report from him in our next issue.

Rev. Dr. Thwing also sends us this concise statement of the character and doings of the conference:

1. It was notable on account of its infrequency. Held but once in a dozen years or more, it had a special value. *Rarum charum est.*

2. Its numerical size. No such gathering of foreign missionaries on heathen soil has been before seen. At the first conference 129 were enrolled; 432 in this meeting.

3. Its geographic scope. Some were two, three or more weeks coming from distant parts of the empire by slow boats or slower mule-carts. India, Japan, Europe, and America were also represented.

4. Its intellectual and moral power. It was a brainy conference. There were missionaries new and old, gray-haired sinalogues, authors and Oriental scholars, physicians and surgeons, specialists in various branches of study and men eminent as educators or in the administrative departments of service.

5. The devotional and spiritual temper of the body kept pace with its intellectual. Occasional flies got into the ointment, but, for all that, the ointment was pungent and precious.

6. The wide horizon of thought opened by the fifty papers and the substantial unity of the conference in its central current of thought made it a stately and commanding power. Its well-prepared papers and debates, making a volume of 1,000 pages probably, will be a noble contribution to the already opulent literature of missions.

—**Statistics.**—The following is a summary of the statistics presented to the conference, carefully compiled by the Rev. J. W. Davis, D.D., of Soochow:

Foreign missionaries—Men, 589; wives, 390; single women, 316. Total, 1,295.

Native helpers—Ordained ministers, 209; unordained, 1,260; female helpers, 180.

Medical work—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,439.

Churches—Organized churches, 520; wholly self-supporting, 94; one-half self-supporting, 22; one-quarter self-supporting, 27.

Bible distribution (1889)—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total 665,987.

Communicants, 37,287.

Pupils in schools, 16,816.

Contributions by native Christians, $36,884.54.

The statistics of our own church (the Presbyterian Church North) are included in the above summary. Dr. Happer also kindly gives them separately for the convenience of all interested:

Men, 58; wives, 43; single women, 21; in all, 122.

Native members of Presbyterian Church North, 4.

Statistics of the eight Presbyterian bodies in China—Men, 124; wives, 93; single ladies, 46; in all, 263.

Whole number of Presbyterian Church members, 12,347.

Whole number of pupils, 3.794.

Whole amount of contributions, $13,007.

—A converted Chinaman on the Pacific coast sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ 200 of his companions. How many of such heroic lives have no written annals, save in God's "book of remembrance!"

France.—Missionary Conference at Chamounix.—There will (D. V.) be a missionary conference at Chamounix during August, probable date 18th to 22d, for *prayer and praise*, in connection with various fields of gospel labor, information concerning which will be given by Rev. F. B. Meyer, of Regent's Park Chapel, London; Pasteur Vernier, of Valence, Drôme; Pasteur Lecoat, of Tremel, Brittany; Monsieur R. Sailleus, of the McAll Mission, Paris, etc. All Christian friends are earnestly invited. For information as to railway fares, board and lodging, etc., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

India.—All missions at work among the Santals report numerous accessions and rapid development. At the present rate of progress, in a few years Santalistan will be as thoroughly Christianized as Tinnevelly now is. The Norwegian Lutheran Mission has a membership of 5,272 at 14 stations. More than 400 were baptized last year. Mr. Campbell, of the Scotch Free Church, reports very hopefully of his section of the field; he cannot provide teachers fast enough to instruct the people

who are anxious to embrace the new faith. From other sections of the field similar reports are received. The set time to visit India's aborigines seems to have come. The missions which have been properly equipped and efficiently maintained are able to take full advantage of this movement toward Christianity.—*Indian Methodist Times.*

—A great field is opening in India for female missionaries. Owing to the secluded condition in which the native women of that country are kept they can only be reached, to any considerable extent, especially in the cities and large towns, by those of their own sex. Mrs. C. W. Forman, of Lahore, writes:

"The women of India in the cities are not reached by the preachers of the gospel; some have never seen one. I do hope we shall soon have ladies here in Lahore to take up the Zenana work. If we had nine or ten ladies visiting in the city they might never meet each other at their work, and yet there would be portions left untouched. Oh, indeed, we want no curtailment of the work amongst the women; it is when they are reached that a bright day will dawn for India."

This call should not be unheeded. The responsibility rests upon the Church. Women in large numbers are willing and ready to leave home and kindred and enter upon this work at once if the Church will supply the means.

Japan.—During the year ending April 30, 2,129 converts were received into the churches of the A. B. C. F. M., an average of over 43 to each church; 43 of the 49 churches are self-supporting. Christianity is advancing rapidly, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians.

—The Congregationalist Church at Okayama has 542 members and a Sunday-school of more than a thousand scholars. It supports, besides its own pastor, 4 paid evangelists, 13 outstations, a Young Men's Christian Association, a women's temperance society, a monthly magazine and a small dispensary.

Mexico.—We are glad to report that plans for the establishment of a theological training school which shall meet the wants of the missions in Mexico have at last been completed. Preachers who can speak the Spanish language are needed in the southwestern sections of the United States as well as across the border, and hence it has been felt that the New West Education Commission and the American Home Missionary Society might well unite with the American Board in the maintenance of an institution for the training of theological students who shall speak the Spanish language. The result of several conferences has been the establishment of the "Rio Grande Congregational Training School," which is to be located at Ciudad Juarez, formerly known as Paso del Norte, which is just across the Mexican line from El Paso, Texas. Rev. A. C. Wright, of Cosihuriachic, has been detailed for this work on the part of the American Board, and has already moved to Ciudad Juarez. It is expected that the institution will be opened in the early autumn.—*Missionary Herald.*

Spain. — The Jesuit, Father Raphael de Zufa Menendez, of Spain, has been received into the Protestant Church by Pastor Lopez Rodriguez. He was well known as professor in Bordaux, as apostolic missionary in Africa, and as missionary preacher in Madrid and Barcelona. Pastor Rodriguez sends us his photograph and an interesting sketch of his life. Much may be expected from him.

Sweden.—Our readers may remember the request for prayer that recently came from our brother Leonard at Stockholm. A card under date June 10 says: "With great pleasure I write of the answer to prayer in the recent conference in Stockholm. They decided *without a dissenting voice* to begin a mission in China, and as soon as possible one in Africa. A young man came forward to offer himself for China, and said it was laid upon his heart to be a missionary when he was seven years old. There was great rejoicing. Pray that many others may follow."

Tibet. — The Tibet Prayer Union.—Mrs. Polhill Turner, writing from Kan-suh, China, asks: "Are Christians *quite* unmindful of the multitudes in perfect bondage to Buddhism in Tibet and the neighboring districts? we hear so little of prayer for the work among them. The devil has immense power through the Lama system. Attacking him among Tibetans will be no child's play, but a tremendous struggle, and if the work is not of God it will be an utter failure." No, we are not unmindful of Tibet and the multitudes enslaved by that vast religious system, whose practical atheism knows no Creator, no sin, no soul, and no Saviour. Our experience of nearly forty years' work among Tibetan Buddhists bears out the statement that it is no child's play. It is a tremendous uphill struggle, and, in the conviction that our own and any other missionaries engaged in it need the special and constant intercession of Christians at home, we have started a "Tibet Prayer Union." A minor feature of this Union is the request to those who are privately willing to be known to one another as intercessors for Tibet, to Rev. B. La Trobe, 29 Ely Place, London, E. C. Among the names sent in are some from the Continent and the United States. And we know that others have marked the invitation in the *Periodical Accounts* for March, 1890, and are acting (indeed in some cases have long been acting) on the suggestion, without desiring to be named. The last quarterly letter of the Moravian Prayer Union has again shown hearty interest and co-operation.

United States.—Dr. Arthur Mitchell, secretary of the Presbyterian Board of Foreign Missions, who has been visiting its stations in Asia, is impressed with the vast unoccupied fields in Central China. Cities of from 75,000 to 300,000 population have not one missionary of any denomination, or even one native helper. In traveling by canals from Hang Chow to Shanghai, a day's journey, he passed scores of great cities, with teeming populations, totally destitute of gospel influences. What causes especial grief to him is the fact that these places are so accessible, both geographically and as respects treaty relations. He writes, "There is as little excuse for leaving a city of 100,000 souls on the New York Central railroad without one single preacher of the gospel, as for leaving cities of that size, and of double that size, utterly neglected within twenty-four hours of Shanghai." Surely, China's neglected millions appeal pathetically to Christendom.

—By the kindness of friends, a copy of Dr. Pierson's "Crisis of Missions" has been presented to each of the students attending the Divinity Halls of the Church of Scotland at Edinburgh, Glasgow, St. Andrews, and Aberdeen.

INDEX OF CONTENTS OF THE AUGUST NUMBER.

PAGE

I.—LITERATURE OF MISSIONS..... 561-603
II.—GENERAL MISSIONARY INTELLIGENCE..... 603-612
III.—MISSIONARY CORRESPONDENCE.. 612-616
IV.—INTERNATIONAL DEPARTMENT... 616-624
V.—MONTHLY CONCERT OF MISSIONS 624-628
VI.—EDITORIAL NOTES ON CURRENT TOPICS 627-633
VII.—ORGANIZED MISSIONARY WORK AND STATISTICS..... 633-637
VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN..... 637-639
IX.—INDEX TO CONTENTS..... 640

Authors.

EDITORS.—A. T. Pierson, Letters from Abroad, No. VI., 567; The Lack of Consecration and Prayer, 583; Editorial Notes, 627; J. M. Sherwood, Editorial Notes..... 630
Agnew, Eliza, The Story of, in Ceylon..... 596
Bradford, A. H., D.D., A Missionary Heroine 561
Cross, Rev. R. T., Prayer and Missions.... 580
Delitzsch, Dr. Franz, Biblical Thoughts on the Conversion of the Jews, translated by Professor Schodde..... 575
Ellinwood, F. F., D.D., Missions in Papal Europe, 624; Are they "Rice Christians?" 627
Gracey, J. T., D.D., International Department..... 616
Happer, J. Stewart, A Chinese Secret Society and its Influence on Evangelistic Work... 600
Hamlin, Dr. Cyrus, Letter to I. M. U..... 622
Shedd, Dr. J. H., Letter to I. M. U..... 623
Steel, Rev. Robert, D.D., The Jubilee of the New Hebrides Mission..... 561
Storrow, Rev. Edward, Foreign Missions in the 17th and 18th Centuries (concluded)..... 579

Countries and Subjects.

AFRICA.—Portuguese Departure from Nyassaland, 605; Experiences on Lake Nyassa, 605; "An Awful Land," 605; North Africa Mission, 605; Another Missionary Martyr, 605; Dr. Felkin on Uganda, 606; England and Germany in East Africa, 606; The French in West Africa, 607; The Soudan Missionary Movement, 615; Universities Mission to Central Africa, 633; Congo Balolo Mission, 637; Drink Traffic, 637; Stanley's Remedy for Slavery, 637; Duke of Fife's Statement..... 637
AUSTRALIA.—Evangelization Society of Victoria..... 637
BELGIUM.—New Members to the Christian Missionary Church, 637; Stanley's Appointment..... 638
BRAZIL.—Sao Paulo School and Education..... 638
CEYLON.—Eliza Agnew's wonderful work 596
CHINA—The Impending Opium Crisis: Anti-Opium Memorial, 612; Shanghai Conference, 638; Statistics Presented.... 638
Continental Evangelization..... 608

PAGE

ENGLAND.—Society for the Propagation of the Gospel: Origin and Operations in the 18th Century, 580; do., Report for 1889, 636; Report of Presbyterian Church for 1889, 636; Report of London Missionary Society, 635; do., Universities Mission 633
FRANCE.—Missionary Conference at Chamounix..... 638
INDIA.—Useful Literature Society, 607; Irish Presbyterian Church, "Jungle Tribe Mission," 569; Missions Among the Santals, 638; Need of Female Missionaries.. 639
Indians, Defeat of the "Whipple Bill"..... 632
ITALY.—The Free Christian Church.... 614
JAPAN.—A. B. C. F. M. Mission, 639; Buddhist Priests..... 639
Jews, Professor Delitzsch, on Conversion of the,..... 575
Judson, Mrs. Adoniram (Ann Hazeltine), A Missionary Heroine, by Dr. Bradford... 561
"Jungle Tribe Mission" of the Irish Presbyterian Church..... 569
MEXICO.—A Theological Training School..... 639
Missionary Exposition, A Grand Picture of 627
NEW HEBRIDES.—The Jubilee of the Missions Established there..... 691
Prayer, Dr. Pierson, Editorial, 583; Prayer and Missions, 588; Prize Essay on, 630; Answered Prayer..... 633
Prize Offer for Contributions on Answers to Prayer..... 630
SCOTLAND.—Free Church of Scotland, Report and Statistics for 1889-90, 635; United Presbyterian Church, Report and Statistics for 1889..... 635
SOUTH AMERICA.—Strategic Points. 608
SPAIN.—Conversion of the Jesuit Father Raphael de Zufa Menendez..... 639
SWEDEN.—Answered Prayer..... 639
SYRIA.—Mr. Lethaby in Moab..... 610
Student Volunteer Movement, 603; Criticism and Letters..... 631
TIBET.—Interesting Letter from Rev. R. Gray Owen, 612; Letters from Rev. Geo. Parker and Mr. Cecil Polhill Turner, 614; The Tibet Prayer Union..... 639
UNITED STATES.—Sailing of the Kansas Band of Missionaries for the Soudan, 615; Chinese Secret Society and its Influence on Evangelistic Work, 600; Dr. Mitchell's Views of China's Needs..... 639
Wesleyan Indian Missions Controversy... 570

Statistics.

Evangelical Lutheran Foreign Missionary Work—Table... 634
Free Church of Scotland, Report for 1889-90 635
London Missionary Society, Report for 1889-90 635
Moravian Missions, Last Report..... 636
Presbyterian Church of England, Report for 1889..... 636
Society for the Propagation of the Gospel in Foreign Parts, Report for 1889.. 636
United Brethren in Christ, Report for 1889-90 633
United Presbyterian Church of Scotland, Report for 1889 635
Universities Mission to Central Africa, Report for 1889..... 633

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